

T H E
E L E M E N T S
O F
F R E E - M A S O N R Y
D E L I N E A T E D.

Here Friendship, on Wings ethereal flying round,
Stretches her Arm to bless the hallowed Ground,
Humanity, well pleas'd, here takes her Stand,
Holding her Daughter Pity in her Hand :
Here Charity, which soothes the Widow's Sigh,
And wipes the Dew-drop from the Orphan's Eye ;
Here reigns Benevolence, whose large Embrace,
Uncircumscrib'd, takes in the Human Race ;
She sees each narrow Tie, each private End
Indignant,—Virtue's universal Friend.
Scorning each frantic Zealot, bigot Tool,
She stamps on Mason's Breast her golden Rule.

L I V E R P O O L :

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F O R
R. RAY, MASTER of LODGE 53.

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GENERAL OBJECTIONS

AGAINST

FREE-MASONRY

ANSWERED.

IT is not at all surprizing that Free-Masonry, which has been, through so many Ages, preserved by inviolable Secresy, should be calumniated by the Ignorant and Unenlightened. Objections have been, and still continue to be, made against it; some of the Principal of which it will not be foreign to the Intention of this Work to mention.

It has been said, "That by such a numerous Society of Men, Cabals may be formed against the Peace of States, that Government may be destroyed by them, and Revolutions effected." But nothing of this Sort is to be dreaded from Masons, who are Lovers of Order, who are constantly taught to be subject to the Civil Powers, and never to be concerned in Plots or Conspiracies against the Well-Being of the Nation. Indeed the most convincing of all Proofs, that States have Nothing to fear from them, is, that Kings and Rulers of Nations are Members of the Society, and are its warmest Patrons and Protectors. No *political* Subject can be discoursed of in the Assemblies of Masons, or *religious* one agitated; which is a full Answer to another Accusation, viz. "That the principal Design of their Meetings is, more freely to discuss Subjects of Politics and Religion."

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The *Secresy* of Free-Masons has been also made an Objection. It has been urged, " If your Institution had nothing in it disgraceful to yourselves, or injurious to the World; if it really were that System of Wisdom and Virtue which you so loudly declare it to be, why do you confine the Knowledge of it to a *few*? Why do you not rather, like the *real* Friends of Mankind, make it universally known, that its Benefits may be also universal?" That Secresy is a Virtue of the most important Kind, recommended in all Ages by the wisest and best of Men, cannot be contradicted: nor can it be denied, but that in all Ages there have been Societies, who have had Secrets, which they have not indiscriminately revealed, but have disclosed only to those whom they thought worthy to be associated with them. Do we not daily see *Corporations, Secret Committees, Privy Councils, &c.* bind themselves to Secresy without Censure or Reproach? Why then should not Free-Masons enjoy the same Liberty, without incurring the most illiberal Reflections? That Free-Masonry contains nothing in it disgraceful to Individuals, or injurious to the World, must be believed by every candid Person, when they see its Cause zealously supported by the Benefactors of Mankind, the Virtuous, the Honorable, and the Wise. Besides, the Door of Masonry is shut only to the *Unworthy*: He who believes in the glorious Architect of the Universe, and shews by his own Conduct, that he thinks the *Moral Law* ought strictly to be observed, will by *proper Application*, find it open; will be received with fraternal Affection, and be enlightened with the full Knowledge of our Mysteries,

Another Objection to Free-Masonry is, " That it is trifling and unimportant." The ignorant *Detractor* may affirm this; the *Mason* knows it is not true. He

rank

ranks amongst his Brethren, the Good, the Wise--- those whose Hearts are formed by Virtue, and whose Understandings are of the most exalted Kind ; and would *these* be the most zealous Promoters of a *foolish* Institution ? or could a foolish Institution have continued to shine out for Ages with undiminished Lustre ? ---It must long since have been annihilated, if it had not been of the most important Nature ; if its Principles had not tended to promote public and private Happiness.

Another Objection is, " That Men who, before " they were Free-Masons, were Lovers of Sobriety, " and a domestic Life, have afterwards been intemperate, and fond of resorting to Taverns, and other " Places of public Entertainment." If any *real* Foundation were ever given to this Objection, it must be by Men who have shut their Ears to the earnest and repeated Admonitions of their Order ; which, though it indulges rational Gaiety, forbids in the strongest Manner, Irregularity and Intemperance. The *Ingenuous* will not form their Opinions of any Institution from the bad Practices of a *few* of its Professors :--- They know how prone to Error Human Nature is, and are convinced, that even DIVINE DIRECTIONS will not always keep unstable Man in the Path of Virtue.

The last Objection that will be mentioned is, " That " Women are excluded from our Order." An Objection, from which Calumny has taken Occasion to draw Inferences the most injurious and unjust ; but which, however they might have operated at a Time when the Female Mind was less enlightened than it now is, make at present no ill Impression upon that lovely Sex. They know, that the not admitting them into our Institution is not *singular*, but that they are likewise excluded from the *Priesthood*, from *Universities*,
and

and many other *particular Societies*. They are well convinced, that none esteem and love them more than Free-Masons; and many there are, who will acknowledge, to the Honor of the Order, and the Utility of its Precepts, that it has made *those* with whom *they* have been connected (what it ought to make all) more faithful Lovers, and more affectionate Husbands.

These, and all other Accusations, brought against Free-Masonry, are incapable of doing it any *real* Injury, no more than the many erroneous and burlesque Publications foisted on the Credulous, pretending to expose the secret Parts of Free-Masonry, can. Floods of Calumny and Ignorance may arise, and Storms of Opposition beat violently against it, but shall not shake it; for it is founded upon a Rock---the immoveable Rock of Truth and Virtue. *That*, however, which must recommend it to the Unenlightened must be, the good Effects it produces on the Lives of its Followers. ---Let every Mason, therefore, remember, that his good or bad Behaviour will not affect *his own* Reputation only, but the Reputation of the *whole Society*.



A CHARGE

A

C H A R G E

Delivered in the UNION LODGE, at EXETER,
in DEVON,

On the FEAST of St. JOHN the BAPTIST,
A. L. 5770. *

BRETHREN,

BEING this day, by your Choice, exalted into this Chair, it is the fervent wish of my heart, to render myself as little undeserving as possible of the distinguished honor. Many important Duties has a Master of a Lodge to perform ; and though I despair of performing all of them as I ought, yet I shall always endeavour to do so ; and therefore hope that some Indulgence will be due to the rectitude of my intentions, even when I fall into error---To give Instruction is one of the Duties of a Master ; I do not, however, presume, Brethren, to give Instruction to *you*, yet I think it incumbent on me, at this Festival,---I think my Office requires it of me, to consider the Nature of our Institution (the more we consider it, the more we shall admire it,) and to remind you of those Duties it prescribes : Those Duties are very serious and important, and have

*Some Sentences in this Charge belong to different Writers ; the Author thinks it proper to say this, that it may not be thought, he, in the smallest Degree, assumes to himself what belongs to another.

this day, I doubt not, been expatiated upon in many places, by Reverend Brethren in the solemn Temple.

I speak to a most respectable Assembly ; I speak to men of enlarged understandings, and liberal educations ; but I speak to those with whom I am connected by the most affectionate Ties---I speak to my Brethren : they will make every allowance which can be expected from Fraternal Affection ; and that thought will give me resolution.

Our Order instructs us in our Duty to the Great Artificer of the Universe ; directs us to behave as becomes Creatures to their Creator ; to be satisfied with his dispensations, and always to rely upon *Him* whose *wisdom* cannot *mistake* our happiness, whose *goodness* cannot *contradict* it.

It directs us to be peaceable Subjects, to give no umbrage to the Civil Powers, and never to be concerned in Plots and Conspiracies against the well-being of the Nation; and as Political Matters have sown the seeds of Discord amongst the nearest Relations, and most intimate Friends, we are wisely enjoined in our Assemblies, never to speak of them.

It instructs us in our Duty to our Neighbour ; teaches us to injure him in none of his Connections, and in all our Dealings with him to act with Justice and Impartiality.---It discourages Defamation ; it bids us not to circulate any Whisper of Infamy, improve any Hint of Suspicion, or publish any Failure of Conduct.---It orders us to be faithful to our Trusts ; to deceive not him who relieth upon us ; to be above the meanness of Dissimulation ; to let the Words of our Mouths be the Thoughts of our Hearts, and whatsoever we promise, religiously to perform.

It teaches inviolable Secrecy ; bids us to the Unenlightened never to discover our mystic Rites, or betray
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a Confidence a Brother has placed in us.---It warms our hearts with true Philanthropy---with that Philanthropy, which directs us never to permit a wretched Fellow-Creature to pass by *unnoticed*,--never to pass by, till we have presented him with the Cup of Consolation, and have made him drink copious Draughts of the heart-reviving Milk of human Kindness.---It makes us Lovers of Order, stifles Enmity, Wrath, and Dissension, and nourishes Love, Peace, Friendship, and every social Virtue; it tells us to seek our Happiness in the Happiness we bestow, and to love our Neighbour as ourselves.

It informs, that we are all Children of one Father; that man is an infirm, short-lived Creature, who passes away like a Shadow; that he is hastening to that Place where human Titles and Distinctions are not considered; where the Trappings of Pride will be taken away, and Virtue alone have the Pre-eminence; and *thus* instructed, *we* profess, that Merit is the only proper Distinction. ---We are not to vaunt ourselves upon our Riches, or our Honors, but to *clothe* ourselves with Humility; to condescend to Men of low Estate; to be the Friends of Merit in whatever Rank we find it.---We are connected with Men of the most indigent Circumstances; and in a Lodge, (tho' our Order deprives no Man of the Honor due to his Dignity or Character,) we rank as Brethren on a Level; and out of a Lodge, the most abject Wretch we behold, belongs to the great Fraternity of Mankind: and therefore, when it is in our Power, it is our Duty, to support the Distressed, and patronize the Neglected.

It directs us to divest ourselves of confined and bigoted Notions, (the Source of so many cruel Persecutions) and teaches us, that *Humanity* is the Soul of all Religions.---We never suffer any religious Disputes in our Lodges, (such Disputes tend to disturb the Tranquillity

of the Mind) and as Masons, we only pursue the universal Religion, the Religion of Nature. Worshippers of the God of Mercy, *we* believe, that in every Nation, he that feareth *him* and worketh Righteousness, is accepted of him.---All Masons, therefore, whether Christians, Jews, or Mahometans, who violate not the Rule of Right written by the Almighty, upon the Tables of the Heart, who *do* fear him, and *work* Righteousness, *we* are to acknowledge as Brethren; and though we take different Roads, we are not to be angry with each other on that Account; we mean all to travel to the same Place; we *know* that the End of our Journey is the same; and we are all affectionately to hope to meet in the Lodge of perfect happiness.---How lovely is an Institution fraught with Sentiments like these;---how agreeable must it be to *Him* who is seated on a Throne of everlasting Mercy; to that God who is no Respector of Persons.

It instructs us likewise in our Duty to ourselves;---It teaches us to set just Bounds to our desires; to put a curb upon our sensual Appetites; to walk uprightly.

Our Order excludes Women; not because it is unwilling we should pay a proper Regard to that lovely Sex, (the greatest, the most valuable Gift that Heaven has bestowed upon us,) or because it imagines they would not implicitly obey the strictest Commands of Secresy; but it knows, if they were to be admitted to our Assemblies, that our Bosoms must often be inflamed by Love:---that Jealousy would sometimes be the Consequence; that then we should no longer be kind Brethren, but detested Rivals, and that our harmonious Institution would by that Means be annihilated;---But though our Order excludes Women, it does not forbid our enjoying the Pleasures of Love, but it bids us enjoy them in such a manner as the Laws of Conscience, Society,

Society, and Temperance permit;---It commands us for momentary Gratification, not to destroy the Peace of Families ; not to take away the Happiness (a Happiness with which Grandeur and Riches are not to be compared) which those experience whose hearts are united by Love,---not to profane the first and most Holy Institution of Nature.---To enjoy the Blessings sent by divine Beneficence, it tells us, is Virtue and Obedience ; but it bids us avoid the Allurements of Intemperance, whose short Hours of Jollity are followed by tedious Days of Pain and Dejection ; whose Joys turn to Madness, and lead to Diseases, and to Death.---Such are the Duties which our Order teaches us, and Masonry (the Heavenly Genius) seems now thus to address us :

The Order I have established in every part of it shews consummate Wisdom ; founded on moral and social Virtue it is supported by Strength ; it is adorned by Beauty, for every Thing is found in it that can make Society agreeable.---In the most striking Manner, I teach you to act with Propriety in every Station of Life. The Tools and Implements of Architecture, and every Thing about you, I have contrived to be most expressive Symbols to convey to you the strongest moral Truths.---Let your Improvement be proportionable to your Instruction. Be not contented with the Name only of Free Masons ;---Invested with my Ancient and honorable Badge, be Masons indeed.---Think not that it is to be so to meet together, and to go through the Ceremonies which I have appointed ; these Ceremonies, in such an Order as mine, are necessary, but they are the most immaterial Part of it, and there are weightier Matters which you must not omit.---To be Masons indeed, is to put in Practice the Lessons of Wisdom which I teach you : With reverential Gratitude, therefore, cheerfully worship the Eternal Providence ; bow
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down yourselves in filial and submissive Obedience to the unerring Direction of the mighty Builder ; work by his perfect Plans, and your Edifices shall be beautiful and everlasting.

I command you to love your Neighbour ; stretch forth the Hand of Relief to him if he be in Necessity ; if he be in Danger, run to his Assistance : tell him the Truth if he be deceived ;---if he be unjustly reproached and neglected, comfort his Soul, and sooth it to Tranquillity :--you cannot shew your Gratitude to your Creator in a more amiable Light, than in your mutual Regard for each other.

Taught as you are by me to root out biggotted Notions, have Charity for the religious Sentiments of all Mankind ; nor think the Mercies of the Father of all the Families of the Earth---of that Being whom the Heaven of Heavens cannot contain, are confined within the narrow Limits of any particular Sect, or Religion.

Pride not yourselves upon your Birth, (it is of no Consequence of what Parents any Man is born, provided he be a Man of Merit ;) nor your Honors, (they are the Objects of Envy, and Impertinence, and must ere long be laid in the Dust ;) nor your Riches, (they cannot gratify the Wants they create) but be meek and lowly of Heart :---I reduce all Conditions to a pleasing and rational Equality ;---Pride was not made for Man, and he that humbleth himself shall be exalted.

I am not gloomy and austere ;---I am a Preacher of Morality, but not a cruel and severe one ; for I strive to render it lovely to you by the Charms of Pleasures, which leave no sting behind ; by moral Music, rational Joy, and harmless Gaiety.---I bid you not to abstain from the Pleasures of Society, or the innocent Enjoyments of Love or of Wine :--To abstain from them, is to frustrate the Intentions of Providence.--I enjoin you

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not to consecrate your Hours to Solitude :---Society is the true Sphere of human Virtue ; and no Life can be pleasing to God, but what is useful to Man. On this Festival, in which well-pleased, my Sons, I see you assembled to honor me ; Be happy---let no pensive Look profane the general Joy ; let Sorrow cease ; let none be wretched ; and let Pleasure, and her Bosom Friends, attend this social Board. Pleasure (as one of my Children has elegantly expressed it,) is a Stranger to every malignant and unfociable Passion ; and is formed to expand, to exhilarate, to humanize the Heart. But he is not to be met with at the Table of turbulent Festivity ; he disclaims all Connections with Indecency and Excess, and declines the Society of Riot roaring in the Jollity of his Heart. A Sense of the Dignity of human Nature always accompanies him, and he admits not of any Thing that degrades it. Temperance and Cheerfulness are his *Bosom* Friends ; and at the social Board where he never refuses his Presence, these Friends are always placed on his Right Hand and on his Left ; during the Time he generally addresses himself to Cheerfulness, 'till Temperance demands his Attention : On this Festival I say, be happy, but remember *now*, and *always* remember, you are Masons, and act in such a Manner, that the Eyes of the Censorious (ever fixed upon you) may see nothing in your Conduct worthy of Reproof ; that the Tongue of the Slanderer (always ready to revile you) may be put to Silence. Be Models of Virtue to Mankind---(Examples profit more than Precepts,) lead uncorrupt lives, do the Thing which is right, and speak the Truth from your Hearts ; Slander not your Neighbour, and do no other Evil unto him, and let your good Actions convince the World of the Wisdom and Advantage of my Institution. Oh! my Sons!---the Unworthiness of some of those
who

who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a Friend to rational Gaiety, have ignorantly thought Excesses might be indulged in, has been disgraceful to themselves, and discredited me.

Have I any Occasion to mention Charity to the BRETHREN---to those Brethren to whom no Object of Distress has ever applied, without being relieved;---to those Brethren, who, catching the true Spirit of my Institution, have decreed that on the Festivals of St. John, there should always be a Collection made for charitable Purposes, and that the Master or Wardens should recommend the Propriety of it.---Whilst free from Care, you are enjoying the Blessings of Providence, you forget not to raise the drooping Spirits, and exhilarate the disponding Hearts of indigent Brethren; and whilst you know one worthy Man is deprived of the *Necessaries* of Life, you cannot enjoy its *Superfluities*. Ye have passed from Death unto Life, because ye love the Brethren.---With the Chains of Benevolence and social Affection, my Sons, I link the Welfare of every Particular with that of the whole:---The Chief Foundation of my Institution is Charity;---I cry aloud to my Children, not to pass by on the other Side when they see Objects of Distress, but to go to them, and have Compassion upon them; to bind up their Wounds, pouring in Oil and Wine; to set them on their own Beasts; to carry them to a Place of Safety, and take Care of them.---I bid them weep for those who are in Trouble,---never to see any perish for want of Clothing, or suffer the Stranger to lodge in the Street, but to open the door to the Traveller.---Never to cause the Eyes of the Widow to fail, or eat the Morsel by themselves alone, and the Fatherless not to be Partakers thereof. I shew them the Path which is perfumed
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by the Breath of Benediction, and which leads to the Celestial Lodge, where the Merciful shall obtain Mercy.

But some of my Children might have Inclination to assist the poor in their trouble, and not be able to do so without prejudicing themselves or their Families.--Remember, my Sons, that when I direct you to be charitable, I direct you to be so as far as you can, without doing Injury to yourselves or your Connections. But Money is not the only Thing the Unfortunate stand in need of;--Compassion points out many Resources to those who are not rich for the Relief of the Indigent; such as Consolation, Advice, Protection, &c.--The Distressed often stand in Need only of a Tongue to make known their Complaints; they often want no more than a Word they cannot speak,--a Reason they are ashamed to give,--or Entrance at the Door of a great Man, which they cannot obtain.

Ye are connected, my Sons, by sacred Ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy. Virtue, my Sons, confers Peace of Mind *here*, and Happiness in the Regions of Immortality.

A C H A R G E.

Proper to be delivered at the Initiation of a new
BROTHER. *

BROTHER,

YOU are now initiated into the most Ancient and honorable Order of Free and Accepted Masons; ---an Order against which, I doubt not, you have
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* Some Parts of this Charge are translated from the French.

often seen Ridicule point her sharpest Arrows, and Calumny pour out her most copious Torrents of Abuse: I dare say you have heard our Order represented as either wicked or trifling, and our Meetings described as the Assemblies of riotous Jollity, and destructive Intemperance. I rejoice to see that these Representations have had no ill Effect upon you,---that they have not frightened you from entering amongst us. You see Men most renowned for Wisdom and Honor in the Society,---see them exert their utmost Endeavours to support its Interests in the *present*, and to extend them to *future* Times; and you know that could never be the Case, if they had been betrayed into any thing wicked, trifling or ridiculous.

The Qualifications necessary to form a worthy Member of our Order are, a wise Philanthropy, pure Morality, inviolable Secresy, and a Taste for the polite Arts.

Lycurgus, Solon, Numa, and all other political Legislators, could not make *their* establishments durable: How wise soever their Laws might have been, they could not extend them into every Country, and every Age. As these Laws had in view only Victories and Conquests, military Violence, and the Elevation of one People above another, they could not become universal, nor agree with the Taste, the Genius, and the Interests of every Nation: PHILANTHROPY was not their Basis. The Love of Country badly understood, and carried to an Excess, often destroyed, in those warlike Republics, the Love of Humanity in general. Men are not essentially distinguished by the Difference of the Languages they speak, the Dresses they wear, or the Dignities with which they are invested;---The whole world is but one great Republic, of which every Nation is a Family, and every particular Person a Child.

To revive and spread abroad those ancient Maxims drawn from the Nature of Man, is one of the Ends of our Establishment. We wish to unite all Men of an agreeable Humour, and enlightened Understanding, not only by the Love of the polite Arts, but still more by the great Principles of Virtue; and from such a Union, the Interest of the Fraternity becomes that of all Mankind; from such, every Nation may draw solid Knowledge, and all the Subjects of different Kingdoms may conspire without Jealousy, live without Discord, and mutually Love one another, without renouncing their Country.

Masonry instructs us in our Duty to the Supreme Architect of the Universe--to our Neighbours, and Ourselves. It instructs us to be peaceable Subjects to the Civil Powers, and never to be concerned in Plots and Conspiracies against the Well-Being of the Nation: It teaches Truth, Peace, and Concord: It bids us open our Ears to the Cries of the Unfortunate, and extend our Hands to them with the Cup of Consolation;---It unites Men of all Nations in one affectionate Band of Brotherhood;--It shews us we are all upon a Level, and that Merit is the only just Distinction. It orders us to live within Compass, and always to act upon the Square with the world, and with one another. It is not gloomy, but cheerful;--It forbids intemperance, but encourages rational Mirth and innocent Pleasure: in short, it is a Superstructure fixed with solid Firmness on the broad Basis of moral and social Virtue.

Sound Morality is the second Disposition required in our Society.---Let a Man's Religion, or Mode of it, be what it will, we do not exclude him from the Benefits and Advantages of our Order, provided he believes in the glorious Architect of Heaven and Earth, and practises the sacred Duties of Morality. We are directed

rected to expand our Hearts with the most generous Sentiments, to root out Bigotry, and stop the cruel Hand of Persecution.---We are bid to unite with virtuous Men of the most distant Countries, and opposite Opinions,---to unite with them in the firm and pleasing Bond of fraternal Love,---to regard them with the truest Affection :---Come then ye virtuous Jews, Mahometans, ye faithful Followers of Virtue of every Faith, and every Clime ; come to us, and we will, with a Brother's Arm, receive you.---You worship the universal Lord of Nature, the bounteous Giver of all Good, in the Way you think most pleasing to him,---you practise every Duty of Morality, and *He* does not reject you ;---And shall *we* ?---No, come to us, and find your Friends, your Brethren. How must such Principles endear our Order to every liberal and benevolent Mind ;---how universally useful do they make it, for a Mason amongst Men of every Nation may find a Friend, a Home in every Climate.

As a severe, cruel, gloomy, and unfociable Philosophy disgusts Men with Virtue, we are desirous of rendering it amiable by the Allurements of innocent Pleasures, agreeable Music, pure Joy, and rational Gaiety.---Our Sentiments are not what the profane World and ignorant Vulgar imagine them to be.---All the Vices of the Heart are banished from them, as well as Irreligion and Libertinism, Excess, and Debauchery.

We banish from our Lodges every Dispute which may tend to alter the Tranquillity of the Mind, and Gentleness of the Manners ; or to destroy those Sentiments of Friendship, and that perfect Harmony to be found only in the retrenching of all indecent Excesses, and discordant Passions.

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The Obligations, Brother, that the Order lays upon you are, to protect your Brethren by your Authority, ---to enlighten them by your Understanding,---to edify them by your Virtues,---to sacrifice every personal Resentment, and diligently to seek for every Thing which will best contribute to the Peace, Concord, and Credit of the Society.---How is it that I have neglected to mention to you the necessity of assisting your Brethren in their Distresses. This is the first of all your Obligations; let your Heart, therefore, be always ready to commiserate Distress,---your hand ever open to relieve it: drop Balm upon the Wounds Affliction has made, and bind up the Hearts which Sorrow has broken, and thus experience the exalted Happiness of communicating Happiness to others.

We have Secrets amongst us; some of them have been entrusted to you: These compose a Language sometimes mute, and sometimes very eloquent, to be communicated at the greatest Distance, and to know our Brethren by, let their Country or their Language be what it will.

What has scarcely happened to any other Society, has happened to ours: Our Lodges have been established in, and are now spread over, all polite Nations, and yet, amongst so great a Multitude of Men, no Brother has ever yet betrayed our Secrets; Dispositions the most volatile, the most indiscreet, and the least trained up to Secrecy, learn this great Science as soon as they enter amongst us. So great an Empire over the Mind has the Idea of Brotherly Union! This inviolable Secrecy powerfully contributes to link together the Subjects of different Kingdoms, and to facilitate, and render mutual between them, the Communication of Benefits: We have many Examples of it in the Annals of our Order: Brethren travelling over the various Nations of Europe,

Europe, and finding themselves distressed, have made themselves known to our Lodges, and immediately have they received all necessary Assistance:---[* And you, Brother, should your Country demand your Services in foreign Wars, and Captivity should be your Portion, you may find affectionate Brethren, where others would only find bitter Enemies.] We are connected by solemn Promises; if any one should fail in the solemn Promises which connect us, you know, Brethren, that there is no greater Punishment than the Remorse of Conscience, the Infamy of Perfidy, and the Exclusion from our Society.

The famous Feasts of Ceres at Eleufis, of Isis in Egypt, of Minerva at Athens, of Urania amongst the Phenicians, and of Diana in Scythia, had some Relation to our Solemnities: Mysteries were celebrated in them, in which many Vestiges of the ancient Religion of Noah and the Patriarchs are to be met with: They finished by Repasts and Libations, but without the Excesses, Debaucheries, and Intemperance, which the Pagans by Degrees fell into. The Source of all these Infamies, was the admission of Persons of both Sexes to their nocturnal Assemblies, contrary to their primitive Institution. It is to prevent such Abuses that Women are excluded from our Order. It is not that we do not pay a natural and due Regard to that most beauteous Part of the Creation, or that we are unjust enough to look upon them as incapable of Secresy, but, because their Presence might insensibly alter the Purity of our Maxims, and our Manners; we are afraid (nor groundless are our Fears) that Love would enter with them, and draw us to his flowery-tempting Paths, where Jealousy too often would deffuse his venom through our Hearts,

* To a Brother who is an Officer in the Navy or Army.

Hearts, and from affectionate Brethren, transform us into implacable Rivals.

The fourth Qualification necessary, to enter into our Order, is a Taste for useful Sciences, and liberal Arts of every Kind : These improve the Heart as much as the Understanding ; moderate the selfish Affections ; sweeten and harmonize the Temper, and better fit Men for social Happiness, that Happiness which Free-Masonry most zealously endeavours to promote.

The Name of Free-Mason ought not then to be taken in a literal, gross, and material Sense, as if we were simple Workmen in Stone and Marble. We do not consecrate our Talents and our Riches to the Construction of external Temples, but enlighten, edify, and protect the living Temples of the Most High.

Thus, Brother, have I given you some Account of Masonry, and the Qualifications necessary to make a worthy Member of it ; by which you see it is not a ridiculous and trifling, but a very serious and important Institution ; an Institution founded on the most exalted Principles of moral and social Virtue. * May you, Brother,

* *Addressed to a Clergyman.*—You, Brother, are a Preacher of that Religion, of which the distinguishing Characteristics are universal Benevolence and unbounded Charity :—*You* cannot, therefore, but be fond of the Order, and zealous of the Interests, of Free-Masonry, which, in the strongest Manner, inculcates the same Charity and Benevolence, and which, like that Religion, encourages every moral and social Virtue, which enforces the Practice of all the softer Virtues of Humanity, which introduces Peace and Good Will amongst Mankind, and is the Centre of Union to those who otherwise might have remained at perpetual Distance ; and believe me, Brother, that whoever is warmed with the true Spirit of Christianity, must esteem, must love Free-Masonry.

Address to a Foreigner.—*You*, Brother, the Native and Subject of another, an enlightened Kingdom, you, by entering into our Order, have connected yourself by sacred and affectionate Ties with

Brother, and may all of us, ever keep in View its noble and real Design, and catch the Spirit of it.---May it be our Glory to practise the Duties it prescribes.---Moral Architects as we are, may we build Temples for every Virtue ; Prisons and Dungeons for Vice, Indecency, and Immorality.---May We be disposed to every humane and friendly Office, ever ready to pour Wine and Oil into the Wounds of our distressed Brethren, and gently bind them up, (it is one of the principal Ends of our Institution) so that when those who speak evil or lightly of us behold our Conduct, and see by our Means, the Hungry fed, the Naked clothed, the Sick sustained and cherished,---shall see our Light so usefully shine,--their evil Speaking may be silenced, their foolish Prejudices removed, and they may be convinced, that Masonry is a useful and venerable Structure, supported by the great and everlasting Pillars of Wisdom, Strength, and Beauty.

A CHARGE.

with Thousands of Masons in this and other Nations.---Ever reflect, that the Order you have entered into, bids you always look upon the World as one great Republic, of which every Nation is a Family, and every particular Person a Child. When, therefore, you are returned to, and settled in, your own Country, take care that the Progress of Friendship be not confined to the narrow Circle of national Connexions, or particular Religions, but let it be *universal*, and extend to every Branch of the human Race.---At the same time, always consider, that besides the common Tyes of Humanity, you have this Night entered into other Obligations, which engage you to kind and friendly Actions to your Brother Masons of all Countries and Religions.

A CHARGE ON CHARITY:

Requisite to be Delivered at the FESTIVAL, on
ST. JOHN'S DAY.

BRETHREN,

THE Propriety of making a Collection (on this Day) for charitable Purposes, has been so fully explained on former Occasions, that it is unnecessary for me to say any Thing on the Subject; but being prompted by the feelings of Humanity,---I must rise as the Advocate of Charity: But sure there is no Occasion for an Advocate of Charity to you!--Are you not all Masons, the Sons of Mercy, and does not Charity herself within your Breasts for ever pathetically plead her own Cause? Does she not tell you to look upon the whole World as one Family; every Individual of which is cemented with the rest, and has a just Claim to Friendship and Regard?---That the *Divine Artificer* has thus cemented you for the Preservation of Harmony in the System of Things which his unerring Wisdom has thought fit to establish?--That it is not to your own immediate Endeavours to which you are indebted for what you enjoy?---That the Diligence by which you have acquired, or the Genius by which you have commanded, the Goods of Fortune were given to you by the *Supreme Benevolence*: and given not as Emoluments to yourselves only, or only to be employed for your own Advantage?---That he is the *common Father of all*?---That he regards the whole Species as his Children, nor excludes the meanest from his paternal Care?---That his Mercies (however partially they may seem to be bestowed) are not given for the Advantage of a few, but of the *whole*? If he should,
D therefore

therefore, have dealt more favourably with you than with thousands arround you, equally the Work of his Hands, and who have the same Claim to his Beneficence, look upon yourselves as the happy Agents employed by him for distributing his Goodness to others ;---shew, by your Love of *Man*, your Gratitude to *God* ; be truly thankful, and obey his Precepts ;---He has commanded you to deal your Bread to the Hungry ; to bring the Poor that are cast out into your House ; when you see the Naked to cover them, and not to hide yourselves from your own Flesh.---“Ye are only the Stewards of his unlimited Bounty, and are, therefore, to look upon every human ceature ; whatever has the Character of a man, and wears the same Image of “God that you do,” as truly your Brethren, as possessed of a Title to some part of your Abundance,--as having a just Claim to your Kindness.

When Charity has thus prepared you, Compassion easily finds a Way to your Hearts, and your Ears are open to the Cries of the Unfortunate, to the sad Story of the Fatherless, and of him that hath no Helper. She now leads you to the sordid Huts of cheerless Poverty,---the Inhabitants of which were born to no Inheritance but Wretchedness and Trouble : She there shews you Groups of miserable Mortals, some destitute of proper Clothing, some groaning on the Bed of Sickness ; and *All* eating the bitter Bread, and drinking the nauseous Waters of Affliction ; She then bids you carry to them (say, does she not) the Medicine of kind Consolation ;---bids you cherish and sustain them ; directs you to take the tattered Weed from their cold wintery Limbs, and in its Place put on a warmer Raiment : She bids you pour some cordial Drops into their Cup, and liberally (if liberally you can) to bestow upon them more palatable, more invigorating Sustenance.

She

She now conducts you to a gloomy Cell ; and bids you behold a sorrowful and disconsolate Being, the wretched Inhabitant of it : Prosperity, (says she) once smiled upon *him*, and then his Eye was never turned away from any Fellow-Mortal that wanted his Assistance, ---his Hand was never shut against him. As far as he was able, he poured Comfort into the Hearts of those whom Misery had bruised ; was a Father to the Fatherless, and instead of a Husband unto their Mother : Education has refined his Sentiments, and given him a quicker Sense of feeling Pain : " He has known the luscious Sweets of Plenty, has slept each Night with soft Content about his Head, and never waked but to a joyful Morning." Alas, how changed ! Misfortune has dragged him down to what you now behold him : see her torturing Arrow in his Breast ; see near him ghastly Poverty. O ! quickly try, with gentle Hand, to draw the Arrow out, pour the healing Balm into the Wound, drive away the meagre Fiend, hush all his Complaints, and speak Comfort to his despairing Soul : ---You do as she directs ; (True Masons always do as Charity directs) and you, ye generous Philanthropists, you find the Blessing of a Fellow-Creature that was ready to perish come upon you. By inspiring Gladness into a Heart oppressed with Want, you receive the most rapturous, though the most durable Pleasure of which the Heart is capable: Such Pleasures you have often felt,--you feel them now ; for they are of a Nature so refined and pure, that they burn without consuming ; So thoroughly sensible are you of the Satisfaction which arises from doing Good ; so well you know, that the best Way of enlarging human Happiness, is by communicating it to others ; so truly are you Masons, that you have always a Tear of Tenderness ready to shed over the Unfortunate, are always eager to do kind

Offices :--your Hands are never shut when Benevolence commands them to be opened ; they will not now be shut ; she orders a Collection for charitable Purposes, you will each throw in your Mites to encrease it. On this Festival, didicated to rational Joy (on which our Profession bids us assemble to use the good Things of Life, without abusing them ;---on which we are directed to be wisely gay, but not one Moment to forget those Lessons of Temperance, Decency, Harmony, and good Decorum, which we have been so often taught; not to forget, that the Eyes of the Censorious are upon us ; and therefore, for the Honor of Masonry, for our own Honor, are carefully to avoid whatever is in itself improper,---whatever even has the Appearance of impropriety.) On this Festival, I say, whilst you are in Plenty, régaling and enjoying the Blessings sent you by the beneficent Parent of the Universe, you will not be deaf to the pathetic Voice of Compassion, or divest yourselves of benevolent Thoughts and social Affections,---will not shut out from your Minds the Calamities of Distressed Brethren, to whom a Morsel of Bread is wanting, nor forget your Obligations as Men, your Obligations as Masons, to relieve them.---In the House of Feasting, you will gladly enter into any Plan calculated for that Purpose ; and after you have afforded the Children of Misfortune such Consolation as *Prudence* directs, you will enjoy the Pleasures presented to you with greater Relish :---I say, as *Prudence* directs, because you are not under such Obligations to Liberality that nothing will excuse from it: Masonry tells you, Charity must be preceded by Justice ; and unless a distressed Brother's Calamities call for instant Assistance, you must not, when Humanity prompts you to bestow Bounties, or others call upon you to do so, you must not be unmindful of those whom Nature has more immediately

ately connected to you ; --- you must not forget the Debts that are due to others, --- The Man who loves his Fellow-Creatures, who sympathizes in all their Miseries, and who anxiously wishes it was in his Power to relieve them, though his Circumstances allow him to give no pecuniary Assistance, is very charitable ; whilst the Rich, destitute of a proper Temper of Mind, may give large Sums without being so at all. --- If you cannot give Alms to the Neccessitous, you may recommend them to those who can ; --- you may bestow upon them the Balm of Pity, may drop a Tear over their Misfortunes, and in something or other be serviceable to them ; and in whatever way you contribute your Mites, Charity with Pleasure will except of them : She will only consider the Principles by which you were influenced ; and if *these* were proper, she will tell you, you have done your Duty ; that you have *her* Applause ; and that, in due Time, you will plenteously gather the happy Fruits of your Benevolence. Whatever collection is now made will be religiously appropriated to the Purposes for which you design it ; industrious, but unfortunate Brethren, and not the idle and dissolute, will be Partakers of it : Some Part of it will go to the Dwellings of Poverty and Disease, *there* to procure Bread for the Hungry, and Medicines for the Sick ; and some part of it will rejoice the Hearts of the aged, --- of those whose Spirits are exhausted, and whose Arms are unbraced by Time, and who are unable to procure for themselves that Sustenance their fulness of Days requires.

Sensible that I have now offered nothing, which has not often occurred to every one of you, I beg your Pardon, Brethren, for taking up so much of your Time ; and this, I doubt not, you will readily grant me, when you recollect I arose up in Obedience to the Dictates of my feelings, and at the same time remember I am your Brother.

A N

A N A D D R E S S ,

Delivered at the Installment of a Provincial
GRAND MASTER.

RIGHT WORSHIPFUL,

I AM desired to install you into your high Office; and, though I wish this honor had fallen to the lot of a Brother, better informed in this matter, and more equal to the task, I cannot but confess it is grateful to me.

Give me leave, Sir, to seat you in this Chair, and to invest you with this Badge of your Office :---*This* will silently admonish you always to do Justice to the Cause of Masonry,---to consult, as the exalted Rank you now hold amongst us demands of you, and to promote its real Interests. It will instruct you to infuse into the many Lodges, of which you are now the Head, the true Spirit of our Order; the Philanthropy, the Charity, the *brotherly* Affection it so strongly inculcates: It will order you to make wise Regulations for the good Government of the Fraternity, to give due Commendation to the worthy Members of it, to rebuke those who act contrary to its laws, who, instead of promoting Harmony, sow the Seeds of Discord, and are actuated by a Spirit of unjust Opposition, a Spirit which the Principles of Masonry ought ever to check; and it will direct you, Right Worshipful, to fix indelible Marks of Infamy and Reproach upon *those* whose Lives are a Disgrace to this, and every other Society.

To you, Right Worshipful, I now deliver this Emblem of that Power with which you are now invested;
always

always make use of it (indeed I have no doubt, but always you will) for the Good of our benevolent Institution, and let us all look up to *you*, as to our Guardian Angel.

I now present to you, Right Worshipful, that Piece of Divine Furniture, so essential to our Craft. In those sacred Writings are to be found the sublime Parts of our Antient Mystery ; in them are most strongly portrayed the social and moral Duties, without which no Man can be a Mason. These Writings you will, doubtless, direct your Lodges carefully to read, to consult, and to study.

I next, Sir, deliver to you those Tools of operative Masonry, which are to Free and Accepted Masons the most expressive Symbols.---*These* will direct you, Right Worshipful, to reduce all rude Matter into proper Form,---to bring to due Subjection (should human frailty render it necessary) the jarring and irregular Passions of your Lodges, and to circumscribe them by Harmony, Order, and good Decorum.

And lastly, Sir, I present to you the Book of Constitutions, in which are contained the Rules and Orders made at different Periods for the good Government of the Society ; in which those Charges are to be met with, which shews its Nature, its Wisdom, and its utility.---This Book, Right Worshipful, you will, without doubt, direct your Lodges to make themselves well acquainted with ;---to endeavour to elucidate such Passages as seem obscure ; to endeavour to throw upon Masonry that Brightness it deserves, and to make it, in all its Parts, worthy the Attention of Men the most penetrating and judicious.

The Society, Sir, over which you preside, is formed upon a benevolent Plan. In those Regions which have been peculiarly favoured with **THE LIGHT**
WHICH

WHICH CAME FROM HEAVEN, it is possible that there may be some unhappy Persons, whose Minds may not be sensible of its Brightness, and who, therefore, do not receive its salutary Influence.---Should it be so, you know, Right Worshipful, *we* should not on that Account shut against them the Door of Masonry; where *Benevolence* for ever stands to open it to all the Virtuous of the human Race.---Permit me, Sir, one Moment to consider the Advantages of our Institution in this respect only.---From some Cause (we leave the Searcher of Hearts alone to judge of it) they cannot become Members of *one* Society; they come to *us*, the Professors of an Order which teaches that "Happiness and true Philosophy are of the social and smiling Kind," they come to us, who, without Austerity and Gloom, recommend to them the strongest Lessons of moral and social Virtue, and endeavour to engrave upon their Hearts the Necessity of visiting the Fatherless and the Widow, of keeping themselves unspotted from the World, and doing to their Fellow-Mortals all the Good in their Power. Are not such likely to become more happy in themselves, and better Members of Society than if they had had no such Connection? Forgive my Digression, Sir; I have a Heart that expands with Kindness for the whole human Race, and I am beyond Measure transported when I see any Scheme, which can in the least contribute to their Felicity.

You are now, Right Worshipful, at the Head of an Order which is calculated to unite men by the Cement of true Friendship,---to extend Benevolence, and promote Virtue; and give me leave to say, that the Honor you possess is not unworthy a Man of the highest Rank, or most distinguished Abilities. Long may you enjoy your exalted Station; long may you enjoy the Wishes of your affectionate Lodges for your Prosperity;
and

and may *we*, Brethren, like true Masons, always pay Submission to the Powers that be; and always strive, by Well-doing, to put to Silence the Ignorance of foolish and unenlightened Men-- As Free, but not using our Liberty for a Cloak of Malicioufness, but as the Servants of God and true Professors of Masonry.---Fear God; Honor the King, and all Men to whom Honor is due; and Love the Brotherhood.

TO M A S T E R S O F L O D G E S.

To open and close the Lodge with a Prayer, has a pleasing Effect, and should never be omitted. The following, or any similar Form, may be made Use of.

A PRAYER to be used at the Opening of the LODGE.

MAY the Smiles of our *supreme Grand Master* be upon this our Meeting. May it be begun, continued, and ended, with Order, Harmony, and Brotherly Love. AMEN.

When the Lodge is opened the Senior Warden should read the following Laws for the Government of it; particularly when there is a new initiated Brother present.

BRETHREN,

YOU are to salute one another in a courteous Manner, agreeable to the Forms established amongst Masons; you are freely to give mutual Instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that Respect which is due to
E any

any Gentleman, were he not a Mason; for though as Masons we rank as Brethren on a Level, yet Masonry deprives no Man of the Honor due to his Rank or Character, but rather adds to his Honor, especially if he has deserved well of the Fraternity, who always render Honor to whom it is due, and avoid ill Manners.

No private Committees are to be allowed, or separate Conversations encouraged; the Master or Wardens are not to be interrupted, or any Brother speaking to the Master; but the Brethren are to observe due Decorum, and under no pretence to use any unbecoming Language, but pay a proper Deference and Respect to the presiding Officers.

These Laws are to be strictly observed, that Harmony may be preserved, and the Business of the Lodge be carried on with Order and Regularity.

A PRAYER, to be used at the Closing of the LODGE.

MAY the Blessing of the *universal Parent* be upon us, and all our Brethren. May we be cemented by true Affection, and practice *out* of the Lodge those moral and social Virtues which we have been taught *in* it. AMEN.

The following Charge on the Behaviour of MASONS, should be read or repeated when the Lodge is closed, by the Junior Warden.

BRETHREN,

“THE Lodge being now closed, you may amuse
 “ yourselves with rational Gaiety, but you
 “ must be peculiarly watchful not to run into Excess.--
 “ Masonry commands us to force no Brother to do any
 Thing

“ Thing contrary to his Inclination, to offend him
 “ neither by Actions or by Words ; you will, therefore,
 “ permit him to act as is agreeable to himself, and
 “ make him as happy as you can.---Indecent or Im-
 “ moral Discourse is unbecoming a Mason, and you
 “ must always avoid it.

“ At home and abroad shew you have improved by
 “ the Lessons you have *here* been taught ; shew your-
 “ selves fonder Lovers of Wisdom, and more strict Ob-
 “ servers of Morality.---It is needless to warn you to
 “ be so cautious in your Words and Actions as not to
 “ give the most acute and prying Stranger the least
 “ Opportunity of discovering what is not proper to be
 “ intimated ; or, against disclosing the private Trans-
 “ actions of our different Assemblies ; you are all MA-
 “ SONS, and Honor and the Reputation of the Society
 “ at large, will guide your Actions.

“ Irregularity and Intemperance must be for ever
 “ avoided ; they will disgrace the Society, destroy the
 “ Peace of your Families, impair your Constitutions,
 “ and make you incapable of pursuing your necessary
 “ Business.

“ Every strange Brother who applies to you as such,
 “ examine with the utmost Caution, that you may not
 “ be imposed upon by impudent Pretenders, whom you
 “ are to reject with Contempt, and to whom you must
 “ always be careful not to give any Hints of Knowledge.
 “ Should you find *him* who makes his Application to
 “ be a true Brother, treat him accordingly.---If he
 “ should be in Necessity. relieve him if it be in your
 “ Power ; if it be not, recommend him to those who
 “ can. If you can employ him in any Business, it is
 “ your Duty to do so ; if you cannot, you are to re-
 “ commend him to be employed ; but your Benevo-
 “ lence must never, by exceeding the Bounds of Pru-
 “ dence,

“ dence, be injurious to your Families.---Never forget,
 “ however, to employ the poor *Brother* who is good
 “ and true, in preference to any other poor Persons in
 “ the same Situation.

“ Constantly observe, and enforce these Rules, and
 “ always practise those Duties, which, in the Lodge,
 “ have been so forcibly and pleasingly Recommended
 “ to you. Industriouslly cultivate *brotherly Love*, the
 “ Foundation and Cap-stone, the Glory, and firm Ce-
 “ ment of our Fraternity.---Avoid Disputes and Quar-
 “ rels, speak as well of a Brother in his Absence as in
 “ his Presence, and let Slander be unknown to you.
 “ Suffer no one unreprieved to calumniate your honest
 “ Brethren, but zealously defend their Characters, and
 “ do them every friendly Office. Hence, the bene-
 “ ficial Influence of our Order will be diffused far around,
 “ and the admiring World will be Witnesses of the
 “ happy Effects it produces.”

A Prayer to be used at the Initiation of a Candidate.

G LORIOUS *Architect of Heaven and Earth!*
 we beseech thee to bless our present Undertaking,
 and to grant that this our *Friend* may become a faith-
 ful *Brother*, and that *he*, and all of us, may live as
 Men, duly considering the important Ends for which
 thy Goodness has created us. Give us, O God!
Wisdom to contrive in all our Doings,---*Strength* to
 support us under all difficulties, and *Beauty* to adorn
 those Heavenly Mansions where thy Honor dwelleth :
 and grant that we may be firmly united by Brotherly
 Love, and in all our dealings with the World may do
 Justice to all Men, love Mercy, and walk humbly with
 thee our God, and that at last an Entrance may be ad-
 ministered unto us into the Lodge of perfect Happiness,
 O great JEHOVAH! *Amen.*

To

TO MASONS in GENERAL,

TO stretch forth your Hands to, assist a Brother, whenever it is in your power,---to be always ready to go any where to serve him,---to offer up your warmest Petitions for his Welfare,---to open your Breasts and Hearts to him,---to assist him with your best Council and Advice---to sooth the Anguish of his Soul, and betray no Confidence he reposes in you,---to support him with your Authority,---to use your utmost Endeavours to prevent him from falling,---to relieve his Wants as far as you are able, without injuring yourselves or your Families,---in short, mutually to support and assist each other, and earnestly to promote one another's Interests, are Duties (which well you know) are incumbent upon you. But do these Duties always influence your Conduct?---Are they not too often forgotten?---your worthy Brethren too frequently neglected, and the Stranger preferred to those of your own Household? ye are connected by solemn Promises: Let those always be *so* remembered as to *direct* your Actions; for then, and only then; will you preserve Consciences void of offence, and prepare that firm Cement of Utility and Affection, which time will have no Power to destroy.

The Privileges of Masonry have been made too common; they have been bestowed upon the Worthless and the Wicked, and the Reputation of the Society has been injured. Good and true Men, not immoral or scandalous, but of good Report, ought only to be honored with them; and every Mason should be particularly careful to recommend none as Candidates for our Mysteries, but such whose Characters will answer this Description; and previous to his Initiation every Candidate ought to subscribe the following Declaration.

I A. B.

I A. B. do seriously declare upon my Honor, that unbiassed by Friends, and uninfluenced by mercenary Motives, I freely and voluntarily offer myself a Candidate for the Mysteries of Masonry; that I am solely prompted by a favorable Opinion conceived of the Institution, a Desire of Knowledge, and a sincere Wish of being serviceable to my Fellow-Creatures; and that I will cheerfully conform to all the antient established Usages and Customs of the Society. As witness my Hand this

Day of
(Signed) A. B.

C. D. }
E. F. } WITNESSES.

The keeping late Hours on Lodge Nights, has made Families uneasy, and discredited the Society. It has been said, “ Your Practices are inconsistent with those Lessons of Order which you tell us are so constantly taught you; and therefore, how excellent soever Masonry may be in itself, as it has not Force sufficient to keep you from violating the Laws of Oeconomy, and Regularity, it becomes to you, and to your Families, the Source of Unhappiness.” --- To prevent such reasonable Objections, is the Duty of every Mason (as every one is obliged to contribute as much as is in his Power to the Credit of the Fraternity) not to continue late in the House where the Brethren assemble, but soon after the Lodge is closed, (which is always done at a seasonable Hour) to return Home. A Conduct of this Kind would do Honor to the Professors of Masonry, and to the Order.

The

THE MANNER OF
CONSTITUTING A LODGE,
ACCORDING TO ANCIENT USAGE.

ANY number of Master-Masons, not under seven, resolved to form themselves into a new Lodge, must apply, by Petition, to the Grand Master, or Provincial Grand Master ; * setting forth, “ That they are regular-made Masons, and present Members of different Lodges under the Constitution of England : That they have the Prosperity of the Society at Heart, and are willing to exert their best Endeavours to promote the Principles of Masonry : That, for the Conveniency of their respective Dwellings, and other good Reasons, they have agreed to form themselves into a New Lodge, to be named —, and have nominated A. B. to be the Master, C. D. to be the Senior Warden, and E. F. to be the Junior Warden : That in consequence of this Resolution, they pray for a Warrant of Constitution, to empower them to assemble, and hold a regular Lodge on the — of every Month, at the House of G. H. known by the Sign of —, and then and there make, pass, and raise Masons, according to the regular Forms of the Society, and to execute all the other Duties of the Craft : That, the Prayer of their Petition being granted, they will faithfully obey all the Edicts or Commands of the Grand Master, and strictly conform to all the Laws and Regulations of the Grand Lodge.”

* Where there is a Provincial Grand Master appointed, Applications for Warrants of Constitution, and for *all other Business* respecting Masonry, must be made to him, his Deputy, or Secretary, and all Contributions for the General Fund of Charity, registering Fees, &c. must be paid to the Treasurer, or one of the Officers of the Provincial Lodge.

This Petition, being properly signed and recommended by three Masters of Regular Lodges, must be delivered to the Grand Secretary; who, on presenting it to the Deputy Grand Master, and his approving of it, will grant a Dispensation; authorising the Brethren specified in it, to assemble as Masons for forty Days, or until such Time as a Constitution shall be granted, or that Authority be recalled.

In Consequence of this Dispensation, a Lodge may be held at the Place there specified; and its Transactions, being properly recorded, will be equally valid; for the Time being, with those of a regular constituted Lodge.

The Petition is presented by the Deputy Grand Master to the Grand Master, who being satisfied of the Truth of the Allegations it contains, appoints a Day and Hour for constituting (and consecrating) this new Lodge; and for installing the Master, Wardens, and other Officers of the same.

If the Grand Master attends, with all his Officers, the Lodge will be constituted IN AMPLE FORM; if the Deputy Grand Master and the other Grand Officers attend, it will be constituted IN DUE FORM; but if the Power is vested in any subordinate Lodge, it will only be constituted IN FORM.

On the Day and Hour appointed, the Grand Master, with his Officers, (or the Master and Officers of any private Lodge authorized by the Grand Master,) meet in a convenient Room, and being properly clothed, walk in procession to the Lodge Room. The Lodge is opened by the Grand Master in all the Degrees of Masonry. A Prayer being repeated in due Form, and an Ode in Honor of the Society sung, the Grand Master (or Master in the Chair) is informed, " That a certain
" Number of Brethren then present, duly instructed in
" the

“ the Mysteries of Masonry, desire to be formed into
 “ a New Lodge, under his Worship’s (or the Grand
 “ Master’s) Patronage ; that a Dispensation, had been
 “ granted to them, by Virtue of which Authority they
 “ had assembled as regular Masons ; and that the
 “ Transactions of their several Meetings had been pro-
 “ perly recorded.” The Petition is then read, as is
 also the Dispensation, and the Warrant or Charter of
 Constitution, granted in consequence of it. The
 Minutes of all the Transactions of the New Lodge,
 while under Dispensation, are likewise read, and being
 approved, they are declared to be regular and valid.
 Then the Grand Master (or Master in the Chair) takes
 the Warrant in his Hand, and requests the Brethren of
 the New Lodge, to signify their Approbation or Dis-
 approbation of the Officers nominated in the said War-
 rant to preside over them. This being signified accor-
 ding, an Anthem is sung, and an Oration on the Na-
 ture and Design of Masonry is delivered.

CEREMONY OF CONSECRATION.

THE Grand Master, attended by his Officers, and
 some dignified Clergyman, form themselves in
 Order round the Lodge in the Centre. All devoutly
 kneeling, the preparatory Prayer is rehearsed. The
 Chaplain produces his Authority, and being properly
 assisted, proceeds to consecrate. Solemn Music strikes
 up, and the necessary Preparations are made. The
 first Clause of the Consecration Prayer is rehearsed, all
 devoutly kneeling. The Response is made, **GLORY**
TO GOD ON HIGH. Incense is scattered over the
 Lodge, and the Grand Honors of Masonry are given.
 The Consecration Prayer is concluded, and the Re-
 sponse repeated, together with the Grand Honors, as
 F before.

Before. All rising up, solemn Music is introduced, after which the Blessing is given, and the Response made as before, accompanied with the usual Honors. An Anthem is then sung, and the Brethren of the New Lodge coming forward and doing Homage, the Grand Master pronounces these Words :

“ In this my exalted Character, and in the Name
 “ of the Most HIGH, to whom be Glory and Ho-
 “ nor, I constitute and form these good Brethren into a
 “ regular Lodge of Free and Accepted Masons ; and
 “ God be with them.” AMEN. [Flourish with Music.

The Grand Honors are once more repeated, and the Ceremony of Consecration ends.

The foregoing is never to be used but when specially ordered.

CEREMONY OF INSTALLATION.

“ THE Grand Master * then asks his Deputy, if he
 “ has examined the Master nominated in the
 “ Warrant, and whether he finds him well skilled in
 “ the noble Science and the royal Art ?” The Deputy
 answering in the Affirmative, he, by the Grand Ma-
 ster’s Orders, takes the Candidate from among his
 Fellows, and presents him at the Pedestal ; saying,
 “ Most Worshipful Grand Master, (or Right Worship-
 “ ful, as it happens,) I present my worthy Brother
 “ A. B. to be installed Master of this New Lodge. I
 “ know him to be of Good Morals and of great
 “ Skill, true and trusty, and a Lover of the whole
 “ Fraternity, wheresoever dispersed over the Face of
 “ the Earth.”

* In this, and other similar Instances, where the Grand Master is specified as acting, may be understood any Master who performs the Ceremony.

The following Charges are then read by the Grand Secretary (or acting Secretary) to the Master Elect.

I. " You are to be a good Man and true, and
" strictly to obey the moral Law.

II. " You are to be a peaceable Subject, and
" cheerfully to conform to the Laws of the Country
" in which you reside.

III. " You are not to be concerned in Plots or Con-
" spiracies against Government, but submit to the
" Decisions of legislative Power.

IV. " You are to respect the civil Magistrate, to
" work diligently, live creditably, and act honorably
" by all Men.

V. " You are to obey the Rulers and Governors of
" the Society, supreme and subordinate, in their dif-
" ferent Stations, and submit to the Awards and Reso-
" lutions of your Brethren.

VI. " You are to avoid private Piques and Quarrels,
" and guard against Intemperance and Excess.

VII. " You are to be cautious and prudent in your
" Behaviour, courteous to your Brethren, and faithful
" to the Lodge to which you belong.

VIII. " You are to respect your genuine Brethren,
" and discountenance all false Pretenders.

IX. " You are to promote the general good of So-
" ciety, cultivate the social Virtues, and be always
" ready to give or receive Instruction."

The Secretary then reads the following Regulations.

I. " The Grand Master for the Time being, and
" all his Officers, are to be duly homaged, and the
" Edicts of the Grand Lodge strictly enforced.

II. " No Alteration or Innovation in the Body of
" Masonry shall be made, without the Consent of the
" Grand Lodge first had and obtained.

III. " The Duties of the Grand Lodge are to be
" regularly attended, and the Dignity of the Society
" supported.

IV. " No stated Lodge is to be formed without leave
" from the Grand Master or his Deputy, or any
" Countenance given to a Mason, clandestinely made
" in such Lodge.

V. " No Mason is to be made, or Member admit-
" ted, in a regular Lodge, without one Month's pre-
" vious Notice, or due Enquiry into his Character.

VI. " No Visitors are to be received into a Lodge
" unless Vouchers can be produced of their having
" been initiated in a regular constituted Lodge, act-
" ing under the Authority of the Grand Master of
" England, or some other Grand Master approved by
" him.

VII. " No public Processions of Masons, clothed
" with the Badges of the Order, are to be countenanced
" without the special Licence of the Grand Master.

*" These are the Laws and Regulations of the Society
" of Free and Accepted Masons."*

The Grand Master then addresses the Master elect
in the following Manner: " Do you submit to these
" Charges, and do you promise to support these Regu-
" lations, as Masters have done in all ages." The
New Master having signified his cordial Submis-
sion, is bound to his Trust, and invested with the
Badge of his Office by the Grand Master, who thus
salutes him: " Brother A. B. in consequence of the
" Recommendation I have received of you, and your
" cheerful conformity to the Charges and Regulations
" of

" of the Society, I appoint you Master of this New
 " Lodge, not doubting of your Care, Skill, and Ca-
 " pacity." The Warrant of Constitution is then de-
 livered over to the New Master ; after which the Holy
 Bible, the Square and Compass, the Book of Consti-
 tutions, the Minute Book, the Hiram, the moveable
 Jewels, and all the Insignia of his different Officers,
 are separately presented to him, and the necessary
 Charges suitable to each, are properly delivered*.
 The new Master is then conducted by the Stewards,
 amidst the Acclamations of the Brethren, to the Grand
 Master's left Hand, where he returns his becoming
 Acknowledgments ; to the Grand Master first, and to
 all the rest in their Order ; after which he is saluted by
 the Music, with a Song suitable to the Occasion. The
 Members of the New Lodge next advance, pay due
 Homage to the Grand Master, and signify their Pro-
 mise of Subjection and Obedience to their New Master,
 by the usual Congratulations in the different Degrees of
 Masonry.

The Grand Master orders the New Master to enter
 immediately upon the Exercise of his Office, to wit,
 in appointing his Wardens, whom he accordingly names.
 They are conducted up to the Pedestal, and presented
 to the Grand Master ; after which the New Master pro-
 ceeds to invest them with the Badges of their Offices in
 the following Manner.

" Brother C. D. I appoint you Senior Warden of
 " this Lodge ; and invest you with the Ensign of your
 " Office†. Your regular and early Attendance I par-
 " ticularly request ; as in my Absence you are to govern
 " the Lodge, and in my Presence to Assist me in the

* The same Ceremony and Charges attend every succeeding
 Installation.

† Here specify its moral Excellence.

“ Government of it. Your Attachment to this Lodge,
 “ joined to your Knowledge of Masonry, will no doubt,
 “ enable you to discharge the Duties of this important
 “ Station with Honor and Reputation.”

“ Brother E. F. I appoint you Junior Warden of
 “ this Lodge; and invest you with the Badge of your
 “ Office *. To you I intrust the examination of Visi-
 “ tors, and the Introduction of Candidates. I there-
 “ fore request your regular and punctual Attendance
 “ on the Lodge. Your Proficiency in Masonry, I
 “ doubt not, will qualify you to execute faithfully, the
 “ Duty you owe to your present appointment.”

“ Brother Wardens, you are both too good Mem-
 “ bers of our Community, and too expert in the Princi-
 “ ples of Masonry, to require much Information in the
 “ Duties of your respective Offices: Suffice it to menti-
 “ on, that I expect what you have seen Praise-worthy
 “ in others, you will carefully imitate; and what in
 “ them may have appeared defective, you will care-
 “ fully avoid. Good Order and Regularity you must
 “ endeavour to promote. By a due Regard to the
 “ Laws in your own Conduct, you can only expect to
 “ enforce a due Obedience to them in that of the other
 “ Members.”

The Wardens retire to their Seats, and the Treasurer
 † is next invested. The Secretary is then called up to
 the Pedestal, and invested with the Jewel of his Office;
 upon which the New Master thus addresses him.

“ I appoint you, Brother G. H. Secretary of this
 “ Lodge. It is your Province to record the Minutes,
 “ settle the Accounts, and issue out the Summonses for

* Here specify its moral Excellence.

† This Officer is not appointed by the Master, but elected by
 the Lodge.

“our regular Meetings. Your good Inclinations to
 “Masonry will certainly induce you to discharge this
 “Trust with Fidelity, and in so doing you will justly
 “merit the Esteem and Applause of the Lodge.”

The Stewards are next called up and invested, and the following Charge is delivered by the New Master :

“Brother I. K. and Brother L. M. I appoint you
 “Stewards of the Lodge. The Duties of your Of-
 “fice are to introduce Visitors, and to see that they
 “are properly accommodated ; to collect the Quarter-
 “age and other Fees, and to keep an Account of the
 “Lodge Expences. Your regular and early Attend-
 “ance will be the best Proof you can give of your
 “Zeal for Masonry, and your Attachment to this
 “Lodge.”

The Master then appoints the Tyler, and delivers over in form the Instrument of his Office, with the necessary Charge on the Occasion ; after which he addresses the Members of the Lodge as follows :

“BRETHREN,

“Such is the Nature of our Constitution, that as
 “some must of necessity rule and teach, so others
 “must of course learn to submit and obey. Humility
 “in both is therefore an essential Duty. The Bre-
 “thren I have appointed to support me in the Govern-
 “ment of this Lodge, I hope, are too well acquainted
 “with the Principles of Masonry, and the Rules of
 “good Breeding, to extend their Power ; and the
 “other Members are too sensible of the necessity of
 “their Appointment, and of too generous Dispositions,
 “to envy their Preferment. From the Knowledge I
 “have of both, I make no doubt but we shall all unite
 “in the grand Design of being Happy, and of com-
 “municating Happiness.”

The

The Grand Master gives all the Brethren Joy of their Officers, recommends Harmony, and expresses his Desire that their only Contention will be a laudable Emulation in cultivating the Royal Art, and the social Virtues; upon which all the New Lodge bow together, and return Thanks for the Honor of the Constitution.

The Grand Secretary proclaims the New Lodge three Times, with the Honors of Masonry. Flourish with Music each Time.

A Song is then sung with a grand Chorus. After which the New Master proceeds to explain the Lodge.

The Grand Master orders the Lodge to be registered in the Grand Lodge Book, and the Grand Secretary to notify the same to all other regular Lodges.

A Song * concludes the Ceremony, and the Lodge is closed with the usual Solemnities in the different Degrees, by the Grand Master and his Officers; after which they return in Procession to the Apartment from whence they came.

This is the usual ceremony observed by regular Masons, but the Grand Officers can abridge or extend it at Pleasure.

The CEREMONY observed at FUNERALS, According to ancient Custom.

NO Mason can be interred with the Formalities of the Order, unless by his own especial Request, communicated to the Master of the Lodge, of which he died a Member; nor unless he had been advanced to the third Degree of Masonry †.

* For the Songs and Anthems upon the Occasion, see Poetry.

† Foreigners and Sojourners are excepted.

The Master of the Lodge, on receiving Intelligence of his Death, and being made acquainted with the Day and Hour appointed for his Funeral, is to issue his Command for summoning the Lodge; and immediately to make Application, by the Grand Secretary, to the Deputy Grand Master, for a legal Power and Authority to attend the Procession, with his Officers, and such Brethren as he may approve of, properly Clothed*.

The Dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the Members of the said Lodges may accompany their Officers in Form; but the whole Ceremony must be under the Direction of the Master of the Lodge to which the Deceased belonged; and he, and his Officers, must be duly honored and cheerfully obeyed on the occasion.

All the Brethren, who walk in Procession, should observe, as much as possible, an Uniformity in their Dress. Decent Mourning, with white Stockings, Gloves and Aprons †, is most suitable and becoming. No Person ought to be distinguished with a Jewel, unless he is an Officer of One of the Lodges invited to attend in Form, and the Officers of such Lodges should be ornamented with white Sashes and Hatbands; as also the Officers of the Lodge to whom the Dispensation is granted, who should likewise be distinguished with white Rods.

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* An express Law of the Grand Lodge, enacts, 'That no regular Mason do attend any Funeral, or other public Procession, clothed with the Badges and Ensigns of the Order; unless a Dispensation for that Purpose, has been obtained from the Grand Master, or his Deputy, under the Penalty of forfeiting all the Rights and Privileges of the Society, and of being deprived of the Benefit of the General Fund of Charity, should he be reduced to want.'

† This is the usual Clothing of Master-Masons.

THE FUNERAL SERVICE.

THE Lodge is opened by the Master of the Lodge to which the Deceased belonged in the third Degree, with the usual Forms, and an Anthem is sung. The Body being placed in the Centre on a Couch, and the Coffin in which it is laid being open, the Master proceeds to the Head of the Corpse, and the Service begins.

MASTER. "What Man is he that liveth, and shall
"not see Death? Shall he deliver his Soul from the
"Hand of the Grave?"

"Man walketh in a vain Shadow, he heapeth up
"Riches, and cannot tell who shall gather them.

"When he dieth, he shall carry nothing away; his
"Glory shall not descend after him.

"Naked we came into the World, and naked we
"must return: the Lord gave, and the Lord hath ta-
"ken away; blessed be the Name of the Lord."

The grand Honors are then given, and certain Forms used which cannot be here explained. Solemn Music is introduced, during which the Master strews Herbs or Flowers over the Body, and taking the SACRED ROLL in his Hand, he says:

"Let me die the Death of the Righteous, and let
"my last End be like his."

The Brethren answer,

"God is our God, for ever and ever; he will be
"our Guide even unto Death."

The Master then puts the Roll into the Chest; after which he says:

"Almighty Father, into thy Hands we commend
"the Soul of our loving Brother."

The Brethren answer three Times, giving the grand Honors each Time.

"The will of God is accomplished; so be it."

The

The Master then repeats the following Prayer:

“ Most glorious God, Author of all Good, and
 “ Giver of all Mercy, pour down thy Blessings upon
 “ us, and strengthen all our solemn Engagements with
 “ the Ties of fraternal Affection. Let this striking
 “ Instance of Mortality remind us of our approaching
 “ Fate; and so fit and prepare us for the awful Period,
 “ whenever it may arrive, that after our Departure
 “ hence, in Peace and in thy Favour, we may be re-
 “ ceived into thine everlasting Kingdom, and there
 “ enjoy, in endless Fruition, the just Rewards of a pi-
 “ ous and virtuous Life. *Amen.*”

An Anthem being sung, the Master retires to the Pedestal, and the Coffin is shut up. An Oration suitable to the Occasion is then delivered; and the Master recommends Love and Unity, the Brethren join Hands and renew to each other their pledged Vows. The Lodge is adjourned, and the Procession to the Church begins; the different Lodges rank according to their Seniority, the Junior one preceding. Each Lodge forms one Division, and the following Order is observed:

The Tyler, with his Sword;

The Stewards, with white Rods;

The Brethren out of Office, Two and Two;

The Secretary, with a Roll;

The Treasurer, with his Badge of Office;

Senior and Junior Wardens, Hand in Hand;

The Past-Master;

The Master;

The Lodge to which the deceased Brother belonged, in the following Order, all the Members having Flowers or Herbs in their Hands:

The Tyler;

The Stewards;

The Music (Drums muffled, and Trumpets covered;)

The Members of the Lodge ;
The Secretary and Treasurer ;
The Senior and Junior Wardens,
The Past-Master ;
The Bible and Book of Constitutions on a Cushion, covered with black Cloth, carried by a Member of the Lodge ;
The MASTER ;
The Choristers, singing an Anthem ;
The CLERGYMAN ;


THE
BODY
With the Regalia placed there-
on and two Swords crossed


Pall Bearers, Pall Bearers,

Chief Mourner ;
Assistant Mourners ;
Two Stewards ;
A Tyler ;

One or two Lodges march, before the Procession begins, to the Place of Interrment, to prevent Confusion, and make the necessary Preparations. The Brethren are on no Account to desert their Ranks, or change their Places, but keep in their different Departments. When arrived at the Gate of the Place of Interrment, the Lodge to which the deceased Brother belonged, and all the rest of the Brethren, must halt, till the Members of the different Lodges have formed a perfect

a perfect Circle round the Grave, when an Opening is made to receive them. They then march up to the Grave; and the Clergyman, and the Officers of the Acting Lodge, taking their Station at the Head of the Grave, with the Choristers on each Side, and the Mourners at the Foot, the Service is rehearsed, an Anthem Sung, and the following Exhortation is given :

“ The present Occasion presents to our View a striking Instance of the Uncertainty of Life, and demonstrates the Vanity of all human Pursuits. As the last Offices paid to the Dead are only useful as they are Lectures to the Living, we ought to derive Instruction from them, and consider every Solemnity of this Kind as a Summons to prepare for our approaching Dissolution.

“ Notwithstanding the various Memento’s of Mortality with which we daily meet, notwithstanding we are convinced that Death has established his Empire over all the Works of Nature, yet, through some unaccountable Infatuation, we are still apt to forget we were born to die. We go on from one Design to another, and Hope to Hope, and lay out Plans for the Subsistence and Employment of many Years, till we are suddenly alarmed with the Approach of Death when we least expect him, and at an Hour which we had probably concluded to be the Meridian of our Existence.

“ What are all the External’s of Majesty, the Pride of Wealth, or Charms of Beauty, when Nature claims her just Debt? Let us, for a Moment, throw our Eyes on the last Scene, view Life stript of her Ornaments, and exposed in her natural Meanness, and we shall then be convinced of the Futility of these empty Delusions. In the Grave, all Fallacies are detected, all Ranks are levelled, and all distinctions are done away.

“ As,

" As, therefore, Life is uncertain, and all earthly
 " Pursuits are vain, let us no longer postpone the im-
 " portant Concern of preparing for Eternity. Let us
 " embrace the happy Moment while Time and Op-
 " portunity offer, in providing with Care against that
 " great Change, when the transitory Pleasures of this
 " World can no longer delight us, and the Reflections
 " of a Life spent in the Exercise of Piety and Virtue
 " yield the only Comfort and Consolation.

" While we drop the sympathetic Tear over the
 " Grave of our deceased Friend, let Charity induce us
 " to throw a Veil over his Foibles, whatever they may
 " have been, and let us not withhold from his Me-
 " mory the Praise his Virtues may have claimed. Suf-
 " fer the Apologies of Human Nature to plead in his
 " behalf. Perfection has never been attained, and the
 " wisest as well as the best of Men have erred. His
 " meritorious Actions let us imitate, and from his
 " Weakness derive Instruction.

" Let the Example of his Fate excite our serious
 " Consideration, and strengthen our Resolutions of
 " Amendment, lest our Expectations be also frustrated,
 " and we be hurried unprepared into the Presence of
 " an all-wise and powerful Judge, to whom the Se-
 " crets of all Hearts are known, and from whose dread
 " Tribunal no Culprit can escape.

" To conclude: Let us support with Propriety the
 " Character of our Profession on every Occasion, ad-
 " vert to the Nature of our solemn Engagements, and
 " supplicate the Divine Grace to enable us to pursue
 " with unwearied Affiduity the sacred Tenets of our
 " Order. Thus we shall secure the Favour of that
 " eternal Being whose Goodness and whose Power can
 " know no bound; and prosecute our Journey, with-
 " out dread or apprehension, to a far distant Country,

" from

“ from which no Traveller returns. By the Light of
 “ the Divine Countenance, we shall pass without
 “ Trembling through those gloomy Mansions where all
 “ things are forgotten, and at that great and tremen-
 “ dous Day, when arraigned at the Bar of Divine
 “ Justice, Judgment shall be pronounced in our Favour,
 “ we shall receive the Reward of our Virtue, by ac-
 “ quiring the Possession of an immortal Inheritance
 “ where Joy flows in one continued Stream, and no
 “ Mound can check its Course.”

The following Invocations are then made by the Ma-
 ster, and the usual Honors accompany each.

Master. “ May we be true and faithful, and may
 “ we live and die in Love !”

Answer. “ So mote it be.”

Master. “ May we always profess what is good,
 “ and may we always act agreeable to our Profession !”

Answer. “ So mote it be.”

Master. “ May the Lord bless us, and prosper us ;
 “ and may all our good Intentions be crowned with
 “ Success.”

Answer. “ So mote it be.”

The Secretaries then advance, and throw their Rolls
 into the Grave with the usual Forms, while the Master
 repeats with an audible Voice :

“ Glory be to God on high, on Earth Peace, and
 “ Good-Will towards Men.”

Answer. “ So mote it be now, from henceforth,
 “ and for evermore.”

The Master then concludes the Ceremony at the
 Grave with the following words :

“ From Time immemorial it has been an established
 “ Custom among the Members of this respectable So-
 “ ciety, when requested by a Brother, to accompany
 “ his Corpse to the Place of Interment ; and there to
 “ deposit his Remains with the usual Formalities.

“ In Conformity with this laudable Usage, and at
 “ the special Request of our deceased Brother, whose
 “ Memory we revere, and whose loss we now deplore,
 “ we are here assembled, under legal Dispensation, in
 “ the Form and Character of Masons, to resign his
 “ Body to the Earth from whence it came, and to offer
 “ up the last Tribute of our fraternal Affection and re-
 “ gard to his memory ; thereby demonstrating to the
 “ World the Sincerity of our past Esteem, and our
 “ steady Attachment to the Principles of our honor-
 “ able Order.

“ With all proper Respect to the established Customs
 “ of the Country in which we reside, with due Defe-
 “ rence to our Superiors in Church and State, and with
 “ unlimited Good-Will to all Mankind, we here ap-
 “ pear in the Character of our Profession.---Invested
 “ with the Badges of our sacred Institution, we humbly
 “ implore the Blessing of Heaven on all our zealous
 “ Endeavours for the general good of Society, and
 “ pray for our steady Perseverance in the Principles of
 “ Piety and Virtue.

“ As it has pleased the great Creator to remove our
 “ worthy Brother, now deceased, from the Cares and
 “ Troubles of a transitory Existence, to a State of
 “ eternal Duration ; and thereby to weaken the Chain
 “ by which we are linked one to another ; may this ex-
 “ ample of the Uncertainty of human Life remind us
 “ of our approaching Fate ; and may we, who sur-
 “ vive him, be more strongly cemented with the Ties
 “ of Union and Friendship ; and so regulate our Con-
 “ duct here, by the sacred Dictates of Truth and Wis-
 “ dom, as to enjoy, in the latter Period of Life, that
 “ serene Tranquillity of Mind, which ever flows from a
 “ clear and unsullied Conscience, void of Offence.

“ Unto

" Unto the Grave we have resigned the Body of our
 " loving Friend and Brother, there to remain until the
 " general Resurrection ; in favourable Expectation that
 " his immortal Soul will then partake of those Joys
 " which have been prepared for the Righteous from
 " the Beginning of the World : and we earnestly pray
 " Almighty God, of his infinite Goodness, at the grand
 " Tribunal of unbiaſſed Juſtice, to extend his Mercy
 " towards him, and all of us, and to crown our Fel-
 " city with everlaſting Bleſs in the expanded Realms of
 " a boundleſs Eternity. This we beg, for the Honor
 " of his holy Name, to whom be all Glory, now and
 " for ever. *Amen.*

Thus the Service ends, when the uſual Honors are given, and the Proceſſion returns in the Order as before deſcribed, to the Place from whence it came.

The Brethren being all arrived at the Lodge, the neceſſary Duties are complied with, and the Buſineſs of Maſonry is renewed.---The *Regalia*, and Ornaments of the Deceafed, if an Officer of a Lodge, are returned to the Maſter in due Form, and with the uſual Ceremonies ; after which, the Charges for regulating the Conduct of the Fraternity are rehearſed, and the Lodge is cloſed in the third Degree, with a Bleſſing.

The Ceremony obſerved at laying the Foundation Stone of Public Structures.

THIS Ceremony is conducted by the Grand Maſter and his Officers, aſſiſted by the Members of the Grand Lodge. No private Member, or inferior Officer of a private Lodge, is admitted to join in the Ceremony. Provincial Grand Maſters are authorized to execute this Truſt, in their ſeveral Provinces, accompanied with their Officers, and the Maſters and Wardens of

the several Lodges under their Jurisdiction. The chief Magistrate, and other Civil Officers of the Place where the Building is to be erected, are generally solicited to attend on the Occasion.---The Ceremony is thus conducted :

At the Time appointed, the Grand Lodge is convened at some convenient Place approved by the Grand Master. An excellent Band of Martial Music is provided, and the Brethren appear in the Insignia of the Order, elegantly dressed, with white Gloves and Aprons. The Lodge is opened by the Grand Master, and the Rules for regulating the Procession to and from the Place where the Ceremony is to be performed, are read by the Grand Secretary. The necessary Cautions being given from the Chair, the Lodge is adjourned, and the Procession begins in the following Order :

Two Tylers, with drawn Swords ;
Music ;

Members of the Grand Lodge, Two and Two ;
A Tyler, in his Uniform ;
Past Grand Stewards ;
Grand Tyler ;

Present Grand Stewards, with white Rods ;
Secretary of the Stewards' Lodge ;
Wardens of the Stewards' Lodge
Master of the Stewards' Lodge ;
Choiristers ;

Sword-bearer, with the Sword of State :
Grand Secretary, with his Bag ;
Grand Treasurer, with his Staff ;
Provincial Grand Masters,
Past Grand Wardens ;
Past Deputy Grand Masters ;
Past Grand Masters ;

Chief

Chief Magistrate of the Place;

Grand Wardens ;

Deputy Grand Master ;

Grand Chaplain ;

The Bible, Square, and Compass, on a Crimson Velvet Cushion, carried by the Master of the oldest Lodge, supported by two Stewards with white Rods :

GRAND MASTER ;

Two Stewards close the Procession.

A triumphal Arch is erected at the Place where the Ceremony is to be performed, with proper Scaffolding for the Reception of the Brethren. The Procession passes through the Arch, and the Brethren repair to their Stands, while the Grand Master and his Officers take their Places on a temporary Platform covered with Carpets. The Grand Master commands Silence, and an Ode on Masonry is sung. The necessary Preparations are then made for laying the Stone, on which is engraved the Year of our Lord, and of Masonry, the Name of the reigning Sovereign, the Grand Master's Titles. &c. The Stone being raised up by Means of an Engine set up for that Purpose, the Grand Chaplain repeats a short Prayer, and the Grand Secretary, by the Grand Master's command, places under the Stone various Sorts of Coin and Medals. Solemn Music strikes up, an Anthem is sung, and an Oration suitable to the Occasion is delivered. A voluntary Subscription is made for the Workmen, and the Sum collected is placed upon the Stone by the Grand Treasurer. A Song in Honor of Masonry concludes the Ceremony. The Procession then returns to the Place from whence it set out, the Lodge is closed by the Grand Wardens, and an elegant Entertainment is provided for the Company.

ORIGIN of FREE-MASONS HALL.

IT was long lamented that a Society so numerous and respectable as that of the Free and Accepted Masons, composed of Men of such high Rank and splendid Fortunes, should be obliged, when the necessary Business of Masonry called upon them to assemble, to resort to Taverns, or Halls of inferior Communities. Such Places were ill adapted to masonic Meetings, and had, besides, the great Inconveniency of affording Calumny an Opportunity of representing them as Meetings dedicated to Feasting and Jollity, and not to Philosophy and Morality.---In other Countries, Free-Masons were seen to erect Buildings for *their particular Use*, (and such only can be convenient for them) and to adorn them with the utmost Elegance and Magnificence.---Foreign Brethren, who came from all Parts to be improved in our Order, were surprised, that in *England*, (the Kingdom in which the GENIUS OF MASONRY so much delighted) no Edifice was erected to his Honor,---no superb and magnificent Structure was set apart for the General Assemblies of the Fraternity. *His Grace Henry Somerset, Duke of Beaufort*, zealous for the Cause, and anxious for the Prosperity of Masonry, was uneasy that any Thing should be wanting to its Dignity or Convenience; and therefore, whilst he was Most Worshipful Grand Master of our Society, * he proposed a Scheme for Building a Hall for the Purposes of Free-Masonry only, independent of the Fund of Charity:---The Scheme was

* Henry Somerset, Duke of Beaufort, was elected Grand Master in the Year 1767, and continued, with the greatest Honor to himself, and advantage to the Society, in that high Office, till the Year 1771.

approved of, and Regulations made for the Purpose, October 29th, 1768.-----Joy elated the Heart of every zealous Brother, and the Fraternity readily gave their Assistance to carry it into Execution. In the Year 1774, Ground was purchased in *Great Queen-Street, Lincoln's-Inn-Fields* for the Purpose; and it must give Pleasure to every true Mason to be informed, that the Foundation Stone was laid May 1st, 1775, and the Hall dedicated to Masonry, May 23d, 1776, in the Presence of 160 Ladies, and 400 Brethren; at which Time, Lord PETRE, was Grand Master (a Nobleman, whose Character in private Life is most worthy of Imitation, and who is constantly zealous in promoting the Prosperity of Masonry,) presented the Society with 200l. towards furnishing the Hall; and *Rawland Holt, Esq;* Deputy Grand Master with 100l. for the same Purpose; and many liberal Donations were also received from other respectable Brethren.

CEREMONY observed at laying the FOUNDATION
STONE of FREE-MASONS HALL.

ON Monday the 1st of May, 1775, the Right Hon. Lord PETRE, accompanied by his Officers, and a numerous and brilliant Company of Masons, laid the Foundation Stone of *Free-Masons, Hall, in Great Queen-Street, Lincoln's-Inn-Fields*, in solemn Form. About Twelve o'Clock the Procession entered the Ground where the Hall was to be erected, in the following Order :

Two Tylers with drawn Swords ;

An excellent Band of Martial Music, provided for the
Occasion ;

The Brethren who were not in Office, Two and Two,
properly clothed ;

The

The Grand Stewards in their Regalia, with white
Rods, Two and Two;
Provincial Grand Masters in their Regalia;
Past Grand Officers properly clothed;
Present Grand Officers with their Badges and
Clothing.

In this Form the Procession continued three Times
round the Ground.---Then the Present Grand Officers,
preceded by Thomas Sanby, Esq; the Architect, en-
tered a Trench, which had been cut for the Occasion,
and proceeded to the North-East Corner of the Ground.
The other Grand Officers and Brethren, with the
Music, were ranged on each Side the Trench on Scaf-
folding. After a Solemn Piece of Music had been
played, the Grand Secretary read aloud the following
Inscription, which was Engraved on a Plate, to be de-
posited within the Foundation Stone.

*Anno Regni GEORGII Tertii Quindecimo,
Salutis Humanæ MDCCLXXV. Mensis Maii
Die Primo.*

*Hunc Primum Lapidem
Aulæ Latomorum*

*(ANGLICÆ, FREE AND ACCEPTED MASONS)
Posuerit*

*Honoratissimus ROB. EDV. DOM. PETRE,
Baro PETRE de WRITTLE,*

*Summus Latomorum Angliæ Magister;
Assidentibus*

*Viro Ornatissimo ROWLANDO HOLT, Armigero,
Summi Magistræ Deputato;
Viris Ornatissimis*

*JOH. HATCH, et HEN. DAGGE,
Summis Gubernatoribus;*

Plenoque Coram Fratrum Concurſu,

*Quo etiam tempore regum, principumque virorum
favore studioque sustentatum maximos per Europam
honores occupaverat*

NOMEN LATOMORUM.

*Cui insuper nomini summum Angliæ conventum præ-
esse fecerat universa Fratrum per orbem multitudo.*

E Cælo descendit.

ΓΝΩΘΙ ΣΕΑΤΤΟΝ.

The following Translation in English was then read by
the Grand Secretary.

*The Right Hon. ROBERT EDWARD LORD PETRE,
BARON PETRE of WRITTLE,
Grand Master of the Society of FREE and ACCEPT-
ED MASONS, of England ;
Attended by ROWLAND HOLT, Esq ;
Deputy Grand Master ;*

AND

*JOHN HATCH, and HENRY DAGGE, Esqrs.
Grand Wardens ;*

*And in the Presence of a large Assembly of Bre-
thren, laid this first Stone of
FREE MASONS HALL,*

*In the XVth. Year of the Reign of GEORGE III.
On the first Day of May, A. D. MDCCCLXXV.*

*At which Time, supported, by the Favor and Pa-
tronage of Kings, and illustrious Men, the Socie-
ty of FREE MASONS was in every Part of Eu-
rope, held in the highest Estimation.*

*Over which Society, by the Universal Consent of the
Fraternity throughout the World, the Grand
Lodge of England presided.*

From Heaven descended.

KNOW THYSELF.

The

The Grand Master then deposited the Foundation Stone with the usual Formalities. After which the Deputy Grand Master presented the Square to the Grand Master, when his Lordship tried the Corners of the Stone, and then returned it to the Deputy, who gave it to the Architect.---The Senior Grand Warden next presented the Level to the Grand Master, who therewith tried the Stone horizontally, and returned it as before.---The Junior Grand Warden then presented the Plumb-Rule to the Grand Master, who applied it properly, and returned it as before.---His Lordship then struck the Stone three Times with a Mallet, on which the Grand Treasurer waved his Wand, and the Brethren joined in the Grand Honors of Masonry *

An Oration in honor of Masonry and the present Ceremony, was delivered by *Brother Pottoimy*, Master of the Stewards' Lodge; after which the Grand Treasurer waved his Wand, and the Grand Honors were given as before.---A Grand Piece of Music was then performed by the Instruments, and an Ode on Masonry rehearsed; after which the Grand Officers left the Trench, and the Procession was resumed, and continued three Times round the Ground, as at Entrance.

The whole Ceremony was conducted with great Order and Decorum. The Grand Master and the rest of the Company then proceeded through the City in Procession in their Carriages, without shewing any of the *Insignia* of the Order, to Leather-sellers-Hall, in Bishopgate-Street, where an elegant Entertainment was provided, and the Evening concluded with Joy and Festivity.

* Here followed an АНТИМ, for which See Poetry.

C E R E M O N Y

O B S E R V E D A T T H E

D E D I C A T I O N o f F R E E - M A S O N S H A L L .

ON *Thursday* the 23d of May, 1776, the Right Hon.

Lord **PETRE**, the Grand Master, and his Officers, and a numerous and brilliant Company of Past Grand Officers and Brethren of Eminence and Distinction, with the Members of the Hall Committee, and their Assistants, assembled in the Committee-Room adjacent to the Hall, where the Grand Lodge was opened in ample Form, about 12 o'Clock. Upwards of 160 Ladies, who were complimented with Tickets to see the Ceremonies and hear the musical Performances, attended, and were introduced by the Assistants to the Hall Committee into the Galleries of the Hall. In the upper Part of the Hall the Orchestra was built, where above sixty instrumental and thirty vocal Performers were placed. The Masters and Wardens of Lodges, and private Brethren, were arranged in particular Seats set apart for their Reception in the Hall. The Procession was formed in the Committee-Room, and consisted only of Present and Past Grand Officers, Grand Stewards, Members of the Hall Committee and their Assistants, and the Masters of the seven oldest Lodges present. About half past Twelve o'Clock the Procession entered the Hall in the following Order :

Grand Tyler, with drawn Sword ;

Four Tylers, carrying the Lodge covered with
white Sattin ;

Master of the seventh Lodge, carrying two Silver
Pitchers containing Wine and Oil ;

The Master of the sixth Lodge, carrying a Gold
Pitcher containing Corn ;

I

Assistants

Assistants to the Hall Committee, with white Rods,
Two and Two ;

Members of the Hall Committee, who were not
Grand Officers, Two and Two ;

The Brethren from the Lodge of Alfred, in Oxford,
in their Academical Dress, Two and Two ;

Grand Stewards, Two and Two ;

The first Light, carried by the Master of the
fourth Lodge :

Wardens of the Stewards Lodge ;

Master of the Stewards Lodge ;

Past Grand Sword Bearer ;

Architect, carrying Square, Level, and Plumb-Rule ;

Master of the fifth Lodge, carrying the Bible, Com-
passes and Square, on a Velvet Cushion ;

Grand Chaplain ;

Grand Secretary, with the Bag ;

Grand Treasurer, with the Staff ;

Provincial Grand Masters, Juniors walking first ;

The second Light, carried by the Master of the third
Lodge ;

Past Junior Grand Wardens, Juniors walking first ;

Past Senior Grand Wardens, Juniors walking first ;

The third Light, carried by the Master of the
second Lodge ;

Junior Grand Warden ;

Senior Grand Warden ;

Deputy Grand MASTER ;

Master of the Senior Lodge, carrying the Book
of Constitutions ;

Grand Sword Bearer, carrying the Sword of State ;
GRAND MASTER.

On the Procession reaching the Grand Master's
Chair, the Brethren who formed the Procession were
proclaimed, and from that Station walked round the
Hall three Times ; at the End of the third Procession,
the

the Present and Past Grand Officers repaired to their Seats on a Platform at the upper Part of the Hall, and the other Grand Officers to the upper Part of the front Seats on each Side of the Lodge; and the Grand Stewards and Members of the Hall Committee to the lower Part of the same Seats. Immediately on the Grand Master being proclaimed the Music began to play, and continued to perform a grand Piece till all the Members in the Procession were seated. The Lodge was then placed in the Centre of the Hall, and the three Lights, and one Gold and two Silver Pitchers, containing Corn, Wine, and Oil, were placed thereon; the Bible, Compasses, Square, and Book of Constitutions, on a Velvet Cushion, being placed on the Pedestal.---The Foundation Stone Anthem was then sung*; and an Exordium on Masonry given by the Grand Secretary; concluding with an Intimation of the Architect's Desire to return the Implements entrusted to his Care at laying the Foundation Stone; on which the Architect addressed the Grand Master, who expressed his Approbation of the Architect's Conduct, and commanded the Grand Officers to receive back the Implements which had been delivered to the Architect at laying the Foundation Stone. A solemn Piece of Music was next performed, during which the Ladies withdrew to Tea and Coffee, and such of the Musicians who were not Masons, retired to accompany them. The Grand Master then ordered the Hall to be tiled.---On which the Lodge was uncovered, and the Grand Secretary informed the Grand Master, that it was the Desire of the Society to have the Hall dedicated to Masonry; on which the Grand Master commanded the Grand Officers to assist in that Ceremony, during which the Organ kept playing solemn Music. The Grand Officers then walked

* For which See Poetry.

round the Lodge in Proceſſion three Times, ſtopping each Time for the CEREMONY of DEDICATION.---

At the End of the firſt Proceſſion, the Organ was ſilent, and the Grand Maſter declared in ſolemn Form the Hall dedicated to MASONRY; which being proclaimed by the Grand Secretary, the Grand Honors were given.

---At the End of the ſecond Proceſſion, the Organ was ſilent, and the Grand Maſter in ſolemn Form declared the Hall dedicated to VIRTUE; which being proclaimed, the Grand Honors were given as before.

---At the End of the Third Proceſſion, the Organ was ſilent, and the Grand Maſter in ſolemn Form declared the Hall dedicated to UNIVERSAL CHARITY and BENEVOLENCE; which being proclaimed, the Grand Honors were given as before. The Lodge was then covered, and the Ladies introduced amidſt the Acclamations of the Brethren *.

An Oration on Maſonry was delivered by the Grand Chaplain, and the Coronation Anthem performed; after which, Donations from ſeveral reſpectable Brethren were proclaimed†.

A C H A R G E,

Delivered at a Quarterly Communication for the County of Devon, held at the Globe Tavern in the City of Exeter.

By BROTHER —, D. P. G. M. *

BRETHREN,

THE reſpectable Office I hold in this Society calls upon me at this Meeting, to addreſs you upon the
general

* Here followed an ANTHEM, for which See Poetry.

† Here followed a new ODE, for which See Poetry.

* The Office of Provincial Grand Maſter was eſtabliſhed, and the firſt Deputation granted for Wales, in the Year 1726, when

general Cause, in which we are all embarked.---You are the Officers of the Lodges; to you much of the Interests of Masonry are entrusted, and I should appear a lukewarm Member of the Society, were I not to express my Sentiments of what I think will best support its Credit, and extend its Influence.

Advanced so far as you are, and bearing honorable Testimonies of your Knowledge, in our Order, there is no Occasion for me to enter into a nice Disquisition of it.—You are all, I know, convinced, that it was contrived by Wisdom,---that it is supported by the Strength of Science and Morality, and adorned by the Beauty of Harmony, Order, and Decorum.

You must frequently congratulate yourselves on being Members of an Institution, which teaches to combat all disorderly Passions;---which is calculated to form Men, and amiable Men,—good Citizens and good Subjects;—which inspires the Love of Fidelity, and of Truth; warms the Heart to Friendship and to Honor, and encourages all the softer Virtues of Humanity,

Your expanded Hearts must often have admired the extensive Benevolence of its Plan.—Confined by the Limits of no Country, of no Religion, it admits to its Privileges the Professors of Virtue, of *every* Faith, and

the Earl of Inchiquin was Grand Master. A Provincial Grand Master is invested with the Power and Honor of a Deputy Grand Master, and is authorized to constitute Lodges within his Province.—He is entitled to wear the Clothing of a Grand Officer, and ranks in all public Assemblies immediately after the past Deputy Grand Masters. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial Account of his Proceedings to the Grand Secretary at least once in every Year.—The Deputy Provincial Grand Master, Wardens, Treasurer, Secretary, and Sword-Bearer, of the Provincial Lodge, are entitled to wear the Clothing of Grand Officers, while they officiate as such, within their particular District, but at no other Time or Place.

every

every Clime ; and bids us unite as Friends, as Brethren, with *All* who regulate their Conduct by the sacred Laws of Morality, and believe in the all-wise Contriver of the Universe, however different from *ours* their Manner of worshipping him may be.—Delightful Plan ! what generous Heart but *must* admire it.

* The Equality established by our Order must frequently charm you ;—which, without depriving any Man of the Honor due to his Rank or Character, teaches us, that we are all Children of the same Family, Brethren connected by the same Ties,—and that therefore, we have a Claim upon each other for every obliging Office,—for every Mark of fraternal Affection.

You must often have been pleased with the Attention our Order pays to Reputation,—that inestimable Jewel ; ---with its Discouragement of Defamation, and the obligations it lays upon us to have a Tongue of good Report,---ever practised to speak as well of a Brother behind his Back as to his Face.

The effectual Method taken by our Institution, to fix the Foundations of moral and social Virtue, not by Gloom and Austerity, but by moral Music, decent Gaiety, and the forcible Attraction of rational Pleasures, must surely delight you.

You cannot but frequently have admired, that the Tools and Implements of Architecture are made to us the most expressive Symbols ; are made to convey, from Age to Age, the Principles of our benevolent Fraternity.

You must certainly be transported with the Philanthropy of our Order ; which irresistibly influences its Followers to adorn themselves with the Ornaments of Mercy ; to sooth the Sighs of the Widow, and wipe away the Tears of the Orphan ; to drop Balm upon the Wounds which Affliction has made, and to bind up the Hearts which Sorrow has broken.

You

You know the Advantages and Pleasures, and you must often have thought yourselves happy to be Members of our Society ;---and it is your Duty, (and I doubt not but it is your Inclination,) to promote its Interests to the utmost of your Power.

I believe I have no Occasion to direct you to a constant Attendance upon the Lodges over which you preside.---*There* Duty calls, Pleasure invites you *there* ; and unless compelled by the most important Occasions, I dare say you are never absent.

The improving yourselves in every Part of our Institution, I most earnestly recommend to you.---Masonry is a very extensive Art, nor, unless by diligent Study, and Assiduous Application, can any one arrive at Perfection in it.---That Perfection you should endeavour to obtain ; *You* are to enlighten the Minds of your Brethren ;---*You* are seated in the Chair of Instruction, and must, therefore, take every Method to render yourselves worthy of your honorable Situations.

Men who fill the most important Offices, but who are incapable of performing the Duties they require, disgrace themselves and dishonor Masonry ; and, therefore, I beg of you, as much as in your Power, to prevent those whose minds are not stored with proper Knowledge, or who are incapable of communicating it, from being appointed to them.

Masonry has been greatly injured by admitting *improper Persons* to its Privileges.---I warn you to be particularly Cautious not to initiate any but such as are *worthy*.---Be well assured that their Conduct is regulated by Virtue, and their Bosoms inspired by the Love of Knowledge.---*All* are not proper to be admitted into Masonry ; whose *Influence* ought to be universal, but whose *Privileges* should not be made too common ; and you are well convinced that there are *some* amongst
us

us who take the Shadow for the Substance,---who are acquainted with the Ceremonies, but catch not the Spirit, of the Profession.---Morality, Philanthropy, Secresy, should adorn the Candidate for Masonry, but a *Taste for the polite Arts* ought to form a Part of his Character; for Improvement in Arts and Sciences, as well as in moral and social Virtues, should be the Business of a Lodge; which is, if properly conducted, not only the School of Virtue, but of Knowledge.

At the Initiation of a Candidate, you ought to explain to him the Nature and Advantages of our Order, that his Mind may be early and agreeably impressed with its great Importance.

With the different Lectures of Masonry (which, without breaking in upon our ancient Land Marks, may certainly be made more perfect) it is your Duty to be well acquainted; and you should constantly endeavor (and encourage the Members of your Lodges to do the same) to display the Beauties, and to illustrate the difficult Parts of them in the most agreeable Manner.---Then will the Man of Genius and liberal Education associate with you, and contribute *his* share of Pleasure and Improvment.

Constantly remind every Member of your Lodges, that it is incumbent upon him to labour to improve himself in our Art,---and to study to promote its Credit, and to increase the Happiness of its Professors. To obtain Perfection in Masonry, Application, as in other Arts, is necessary; (nor indeed can any tolerable Progress be expected without it;)---to promote its Credit, is to practise its Precepts;--to increase the Happiness of its Professors, is to behave to them as Brethren.

Often direct your Lodges strictly to observe their various Obligations; remind them of those Points of Fellowship which are so strongly impressed upon them,
and

and which, if constantly regarded, would form the firmest Cement of our Order.

Warn them to fly from the Allurements of Intemperance; and for the Honor of Masonry, and their own Reputation, to return early to their Families on Lodge Nights; for, though they may devote the Time to decent Mirth and improving Conversation, yet the keeping unseasonable Hours gives the Slanderer an Opportunity of representing our Assemblies as the Seats of Riot and Intemperance; and our own Families cannot entertain an high Opinion of a Society, the Members of which break in upon the Laws of Order and Regularity.

Forcibly impress upon your Lodges the Dignity and high Importance of Masonry: seriously admonish them never to disgrace it; Charge them to practice *out* of the Lodge, those Duties which they have been taught *in* it; and by *Example* to convince Mankind of the Goodness of the Institution; so that, when any one is said to be a Member of it, the World may conclude he is *one*, to whom the burthened Heart may pour out its Sorrows and not be betrayed; to whom, Distress may prefer her Suit, and not be rejected;---Whom Bigotry has never prevented from being the Friend of virtuous Men of *all* Professions;---whose Hands is guided by Justice, and Heart expanded by Benevolence;---who listens to the Admonitions of Temperance, and the modest Voice of Humility;---in a Word, whose whole Life demonstrates his Love of God, and Regard for Man. Tell them, whatever Eloquence they may exert in speaking of the Excellence of their Order, it is their *Example* only, which can recommend and do Service to it; and whilst you hold this Language to others, you cannot but be careful yourselves to be the Patterns of what you recommend.

K

I enjoin

I enjoin you to a strict Compliance with the Directions of the GRAND LODGE ; at this Time so deservedly honored throughout the whole World.---- Every Society which pays not a due Subjection to those who are properly placed in Authority, must soon fall into Disorder and Confusion.

Free-Masonry, Brethren, is now most highly and deservedly esteemed ;---and, by our own Behavior, and by properly exerting ourselves in the honorable Stations in which we are placed, it is our Duty zealously to endeavour to continue its Reputation, and effectually to render impotent the Malevolence of its Adversaries.

I rejoice to find so pleasing an Account of the State of Masonry in this Province ; and now, Brethren, with the truest Affection I wish you happy.---May Prosperity attend your Labours for the Public Service (especially for the Service of Masonry,) and Success your private Concerns ; and may we, and all the Fraternity, by always acting upon the Square, by looking upon all Mankind as our Brethren, and treating them accordingly,---and by walking uprightly, now acquire a good Name, and carry it with us to the End of Life ; not doubting but it will prove the certain *Pass-Word* to gain us Admittance into the CELESTIAL LODGE, where our SUPREME and MERCIFUL GRAND MASTER will receive, to the full Enjoyment of perfect Happiness, the worthy Masons of all Nations and Religions, of all Order and Degrees.

ANTHEMS

ANTHEMS and ODES.

ANTHEM I.

*The following was composed by H——D——, Esq ;
and sung by Brother Du Bellamy, at laying the
Foundation Stone of FREE-MASONS HALL.*

TO Heaven's high Architect all praise,
All praise, all gratitude be given, [Da Capo.
Who deign'd the human Soul to raise,
By mystic Secrets sprung from Heaven. [Da Capo.

CHORUS. (*Thrice repeated.*)

Sound aloud the great JEHOVAH's Praise,
To him the Dome, the Temple raise.

ANTHEM II.

*The following was set to Music by Mr. Fisher, and
sung by Mr. Hudson of St. Paul's Cathedral,
and others, at the Dedication of FREE-MASONS
HALL.*

CHORUS.

BEHOLD, how good and joyful a Thing it is,
Brethren, to dwell together in Unity!

A I R.

It is like the Dew of Hermon, which fell upon the
Hill of Sion: For there the Lord promised his Blessing,
and Life for evermore. *Psalms 133.*

RECITATIVE.

Oh Pray for the Peace of Jerusalem! They shall
prosper that Love thee.

CHORUS.

Yea, because of the House of the Lord, I will
seek to do thee Good!

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prosper that Love thee.

CHORUS.

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seek to do thee Good!

ANTHEM III.

GRANT us, kind Heav'n, what we request ;
In MASONRY let us be blest :

Direct us to that happy Place,
Where Friendship smiles in ev'ry Face :
Where Freedom and sweet Innocence
Enlarge the Mind, and cheer the Sense.

Enlarge the Mind, &c.

Where scepter'd Reason from her Throne
Surveys the Lodge, and makes us one ;
And Harmony's delightful Sway
For ever sheds ambrosial Day ;
Where we blest Eden's Pleasure taste,
Whilst balmy Joys are our Repast.

Whilst balmy Joys, &c.

Our Lodge the social Virtues grace,
And Wisdom's Rules we fondly trace ;
Whole Nature open to our View,
Points out the Paths we should pursue.
Let us subsist in lasting Peace,
And may our Happiness increase.

And may our Happiness, &c.

No prying Eye can view us here,
No Fool or Knave disturb our Cheer :
Our well-form'd Laws set Mankind free,
And give Relief to Misery.
The Poor, oppress'd with Wo and Grief,
Gain from our bounteous Hands Relief.

Gain from our bounteous, &c.

ANTHEM IV.

OH! Masonry, our Hearts inspire,
And warm us with thy sacred Fire ;

Make

Make us obedient to thy Laws,
 And zealous to support thy Cause;
 For thou and Virtue art the same,
 And differ only in the Name.

Pluck narrow Notions from the Mind,
 And plant the Love of Human Kind.

Teach us to feel a Brother's Wo,
 And feeling, Comfort to bestow;
 Let none unheeded, draw the Sigh,
 No grief unnotic'd, pass us by.

Let swelling Pride a Stranger be.
 Our Friend,--- compos'd Humility.
 Our Hands let steady Justice guide,
 And Temp'rance at our boards preside;
 Let Secresy our Steps attend,
 And injur'd Worth our Tongues defend.

Drive Meanness from us,---fly Deceit,
 And Calumny, and rigid Hate:

Oh! may our highest Pleasure be,
 To add to Man's Felicity:

And may we, as thy Votaries true.
 Thy Paths, Oh! Masonry, pursue.

O D E I.

WAKE the Lute and quiv'ring Strings,
 Mystic Truths *Urania* brings:

Friendly Visitant, to thee
 We owe the Depths of MASONRY;
 Fairest of the Virgin Choir,
 Warbling to the golden Lyre,
 Welcome here, thy Art prevail,
 Hail! divine *Urania*, hail!

Here in Friendship's sacred Bow'r,
 The downy-wing'd, and smiling Hour,
 Mirth invites and social Song,
 Nameless Mysteries among:

Crown

Crown the Bowl, and fill the Glafs,
To ev'ry Virtue, ev'ry Grace ;
To the BROTHERHOOD resound
Health, and let it thrice go round.

We restore the Times of old,
The blooming glorious Age of Gold ;
As the new Creation free,
Blest with gay *Euphrosyne* :
We with Godlike Science talk,
And with fair *Astrea* walk ;
Innocence adorns the Day,
Brighter than the smiles of May.

Pour the rosy Wine again,
Wake a louder, louder Strain ;
Rapid Zephyrs, as ye fly,
Waft our Voices to the Sky ;
While we celebrate the Nine,
And the Wonders of the Trine,
While the Angels sing above,
As we below, of Peace and Love.

O D E II.

HAIL to the CRAFT ! at whose serene Command,
The gentle ARTS in glad Obedience stand :
Hail, sacred MASONRY ! of Source divine,
Unerring Sov'reign of the unerring Line ;
Whose Plumb of Truth, with never failing Sway,
Makes the join'd Parts of Symmetry obey :
Whose magic Stroke bids fell Confusion cease,
And to the finish'd ORDERS give a Place ;
Who rears vast Structures from the Womb of Earth,
And gives imperial Cities glorious Birth.

To Works of Art HER Merit not confin'd,
SHE regulates the Morals, squares the Mind ;

Corrects

Corrects with Care the Sallies of the Soul,
 And points the Tide of Passions where to roll ;
 On Virtue's Tablet marks HER Moral Rule,
 And forms her Lodge an universal School ;
 Where Nature's mystic Laws unfolded stand,
 And Sense and Science join'd, go Hand in Hand.

O may HER social Rules instructive spread,
 Till Truth erect HER long neglected Head !
 Till thro' deceitful Night SHE darts HER Ray,
 And beam full glorious in the Blaze of Day !
 Till Men by virtuous Maxims learn to move,
 Till all the peopled World HER Laws approve,
 And Adam's Race are bound in Brothers' Love. }

S O N G S.

*On Account of the great Length of the Master's Song,
 the Brethren never sing more than the following
 Verse and Chorus.*

The Master's SONG.

TH U S mighty Eastern Kings, and some
 Of Abra'm's Race, and Monarchs good
 Of Egypt, Syria, Greece, and Rome,
 True Architecture understood :
 No Wonder then if Masons join,
 To celebrate those Mason Kings,
 With solemn Note, and flowing Wine,
 Whilst ev'ry Brother jointly sings.

C H O R U S.

Who can unfold the Royal Art,
 Or shew its Secrets in a Song ?
 They're safely kept in Mason's Heart,
 And to the Ancient Lodge belong.
The King and the Craft, as Master-Masons.

For

*For the foregoing Reason, the following last Verse
and Chorus of the Wardens Song is sufficient.*

The Wardens SONG.

FROM henceforth ever sing
The Craftsman and the King ;
With Poetry and Music sweet,
Resound their Harmony complete ;
And with Geometry, in skilful Hand,
Due Homage pay,
Without Delay,
To the King, and to our Master grand :
He rules the free-born Sons of Art,
By Love and Friendship, Hand and Heart.

C H O R U S.

Who can rehearse the Praise,
In soft poetic Lays,
Or solid Prose, of Masons true,
Whose Art transcends the common View ?
Their secrets ne'er to Strangers yet expos'd,
Reserv'd shall be,
By Masons free,
And only to the Ancient Lodge disclos'd ;
Because they're kept in Mason's Heart,
By Brethren of the Royal Art.

To our present Grand Master.

The Fellow-Crafts SONG.

HAIL, Masonry ! thou Craft divine !
Glory of Earth ! from Heav'n reveal'd !
Which doth with Jewels precious shine,
From all but Masons Eyes conceal'd.
Chor. Thy Praises due who can rehearse,
In nervous Prose or flowing Verse ?

As Men from Brutes distinguish'd are,
 A Mason other Men excels ;
 For what's in Knowledge choice and rare,
 Within his Breast securely dwells.

Chor. His silent Breast and faithful Heart,
 Preserve the Secrets of the Art.

From scorching Heat, and piercing Cold,
 From Beasts, whose Roar the Forest rends ;
 From the Assaults of Warriors bold,
 The Masons Art Mankind defends.

Chor. Be to this Art due Honor paid,
 From which Mankind receives such Aid.

Ensigns of State that feed our Pride,
 Distinctions troublesome and vain ;
 By Masons true are laid aside,
 Art's free-born Sons such Toys disdain.

Chor. Ennobled by the Name they bear,
 Distinguish'd by the Badge they wear.

Sweet Fellowship from Envy free,
 Friendly Converse of Brotherhood ;
 The Lodge's lasting Cement be,
 Which has for Ages firmly stood.

Chor. A Lodge thus built for Ages past
 Has lasted, and shall ever last.

Then in our Songs be Justice done,
 To those who have enrich'd the Art ;
 From *Adam* down until this Time,
 And let each Brother bear a Part.

Chor. Let noble Masons Health go round,
 Their Praise in lofty Lodge resound.
To the Deputy Grand Master.

The Enter'd 'Prentice's SONG.

COME let us prepare,
 We Brethren that are
 Assembled on merry Occasion ;

L

Let's

Let's drink, laugh, and sing,
 Our Wine has a Spring,
 Here's a Health to an Accepted Mason.
 The World is in Pain
 Our Secrets to gain,
 And still let them wonder and gaze on ;
 'Till they're brought to the Light,
 They'll ne'er know the right
 Word, or Sign of an Accepted Mason.
 'Tis this and 'tis that,
 They cannot tell what,
 Why so many great Men of the Nation,
 Shou'd Aprons put on,
 To make themselves one,
 With a Free and an Accepted Mason.
 Great Kings, Dukes, and Lords,
 Have laid by their Swords,
 Our Myst'ry to put a good Grace on ;
 And thought themselves fam'd,
 To hear themselves nam'd,
 With a Free and an Accepted Mason.
 Antiquity's Pride,
 We have on our Side,
 Which maketh Men just in their Station ;
 There's nought but what's good,
 To be understood,
 By a Free and an Accepted Mason.
 We're true and sincere,
 And just to the Fair,
 They'll trust us on any Occasion ;
 No Mortal can more,
 The Ladies adore,
 Than a Free and an Accepted Mason.
 Then join Hand in Hand,
 By each Brother firm stand,

Let's

Let's be merry and put a bright Face on ;
 What Mortal can boast,
 So noble a Toast,
 As a Free and an Accepted Mason.

[Thrice repeated in due Form.]

*All Masons, both ancient and young, who govern
 their Passions, and bridle the Tongue.*

The Secretary's SONG.

YE Brethren of the Ancient Craft,
 Ye fav'rite Sons of Fame ;
 Let Bumpers cheerfully be quaff'd,
 To each good Mason's Name ;
 Happy, long happy may he be,
 Who loves and honors Masonry : *With a fa, la, la.*
 In vain wou'd *D'Anvers* with his Wit,
 Our slow Resentment raise ;
 What he and all Mankind have writ,
 But celebrates our Praise ;
 His Wit this only Truth imparts ;
 That Masons have firm, faithful Hearts : *With, &c.*
 Ye *British* Fair, for Beauty fam'd,
 Your Slaves we wish to be ;
 Let none for Charms like yours be nam'd,
 That loves not Masonry ;
 This Maxim *D'Anvers* proves full well,
 That Masons never kiss and tell : *With, &c.*
 Free-Masons ! no Offences give,
 Let Fame your Worth declare ;
 Within your Compass wisely live,
 And act upon the Square ;
 May Peace and Friendship e'er abound,
 And ev'ry Mason's Health go round : *With, &c.*
To all the Fraternity round the Globe.

SONG,

S O N G.

[Tune, *Behold this fair Goblet, &c.*]

YE Sons of great Science, impatient to learn
 What's meant by a Mason; you here may discern;
 He strengthens the Weak, and gives Light to the Blind,
 And the Naked he clothes, and befriends human Kind.

C H O R U S.

All shall yield to Masonry, all shall yield to Masonry,
 Bend to thee, blest Masonry! bend to thee, blest Masonry!
 Matchless was he who founded thee,
 And thou like him immortal shalt be,
 And thou like him immortal shalt be.

He walks on the Level of Honor and Truth,
 And shuns the vile Passions of Folly and Youth;
 The Compass and Square all his Actions improve,
 And his ultimate Object is Brotherly Love. *All, &c.*

By Feeling inspir'd he doth Bounty impart,
 For Charity rangeth at large in his Heart;
 And an indigent Brother reliev'd from his Woes,
 Feels a Pleasure inferior to him who bestows. *&c.*

The Temple of Knowledge he nobly doth raise,
 Supported by Wisdom, and Learning its Base:
 Thus rear'd and adorn'd, Strength and Beauty unite,
 And he views the fair Structure with conscious Delight.

With Fortude blest, he's a Stranger to Fears,
 And governed by Prudence, he cautiously steers,
 'Till Temperance shews him the Port of Content,
 And Justice unmask'd, gives a Sign of Consent. *&c.*

Thus a Mason I've drawn, and set forth to your View,
 And Truth must acknowledge the Picture is true;
 Then Members become, let's be Brethren and Friends,
 There's a Secret remaining will make us amends.

All shall yield, &c.

To all well-disposed, charitable Masons,

SONG.

S O N G.

[Tune, *He comes, &c.*]

UNITE, unite, your Voices raise;
 Loudly, loudly sing Free-Masons Praise;
 Spread far and wide their spotless Fame,
 And glory in the sacred Name.

Behold, behold, the upright band,
 In Virtue's Paths go Hand in Hand;
 They speak no Ill, they do no Wrong,
 And Truth is seated on their Tongue.

How just, how just, are all their Ways,
 Superior far to common Praise;
 Their Worth Description far exceeds,
 For matchless are Free-Masons Deeds.

Go on, go on, ye Just and True,
 Still, still the same bright Paths pursue;
 Th' admiring world shall on you gaze,
 And friendship's Altar ever blaze.

Begone, begone, fly Discord hence,
 With Party-Rage and Insolence:
 Sweet Peace shall bless this happy Band,
 And Freedom smile throughout the Land.

*May the Propriety of our Conduct render us accepted
 every where.*

S O N G.

KNIGHTS TEMPLARS.

[Tune, *God save Great George.*]

GOD bless the royal Band,
 Who grace this happy Land
 With valiant Knights;
 May the United Three
 Of the blest Trinity
 Cement the Unity
 Of all great Light.

Twelve

Twelve once were highly lov'd,
But one a *Judas* prov'd,

Put out his Fire :

May *Simon* haunt all Fools
Who vary from our Rules,
May the Heads of such Tools
Rest high on Spires.

'Gainst *Turks* and *Jews* we fight,
And in Religion's Right

We'll breathe our last ;

Poor Pilgrims begging we
Will our *Jerusalem* see,
All Steps, Sir Knights, have ye
Gloriously pass'd.

Enter'd, Pass'd, Rais'd, and Arch'd,
And then like Princes march'd

Thro' rugged Ways ;

At length great Lights we saw,

And poor *Simon* too,

Also the Word and Law,

Glory and Praise.

God in his Rainbow gave
Colours which now we have,

Black, Red, and Blue :

These Colours Emblems are

Of Royal Love most rare ;

We are in Soul sincere,

Just, Good, and True.

Sir Knights clasp Hand in Hand,

None but Knights Templars stand

In Circle round :

May we all live in Love,

And ev'ry Comfort prove,

May Manna from above

Fall on this Ground.

To the Defenders of true Religion,

The Hod-Carriers S O N G.

[Tune, *Balance a Straw.*]

WHEN the Sun from the East, first salutes Mortal
Eyes,

And the Sky-Lark melodiously bids us arise ;
With our Hearts full of Joy, we the Summons obey,
Straight repair to our Work and to moisten our Clay.

On the Traffel our Master draws Angles and Lines,
There with Freedom and Fervency forms his Designs ;
Not a Picture on Earth is so lovely to View,
All his Lines are so perfect, his Angles so true.

In the West, see the Wardens submissively stand,
The Master to aid, and obey his Command ;
The Intent of his Signals we perfectly know,
And we ne'er take Offence when he gives us a *Blow*.

In the Lodge Sloth and Dulness we always avoid,
Fellow-Crafts and Apprentices, all are employ'd ;
Perfect Ashlers some finish, some make the rough Plain,
All are pleased with their Work, and are pleased with
their Gain.

When my Master I've serv'd seven Years, perhaps
more,

Some Secrets he'll tell me I ne'er knew before :
In my Bosom I'll keep them as long as I live,
And pursue the Directions his Wisdom shall give.

I'll attend to his Call both by Night and by Day,
It is his to command, and 'tis mine to obey ;
Whensoever we are met, I'll attend to his Nod,
And I'll work 'till High Twelve, then I'll lay down my
Hod.

*All Masters who honor the Order, by conforming to
its Rules.*

SONG

S O N G.

COME, come, my Brethren dear,
 Now we're assembled here,
 Exalt your Voices clear,
 With Harmony;
 Here none shall be admitted in,
 Were he a Lord, a Duke, or King,
 He's counted but an empty Thing,
 Except he's free.

C H O R U S.

Let every Man take Glass in Hand,
 Drink Bumpers to our Master grand,
 As long as he can sit or stand
 With Decency.

By our Arts we prove
 Emblems of Truth and Love,
 Types given from above,
 To those that are free:
 There's ne'er a King that fills a Throne,
 Will ever be ashamed to own,
 Those Secrets to the World unknown,
 But such as we. *Chorus.*

Now Ladies try your Arts,
 To gain us Men of Parts,
 Who best can please your Hearts,
 Because we're free:
 Take us, try us, and you'll find
 We're true, loving, just and kind,
 And taught to please a Lady's Mind,
 by Masonry. *Chorus.*

G R A N D C H O R U S.

God bless KING GEORGE, long may he reign,
 To curb the Pride of Foes who're vain,
 And with his conqu'ring Sword maintain,
 FREE-MASONRY.

SONG.

S O N G.

Tune, *Mutual Love.*

AS Masons once on *Shinar's* Plain
Met to revive their Arts again,
Did mutually agree,
Did mutually agree, &c.

So now we meet in *Britain's* Isle,
And make the royal Craft to smile,
In ancient Masonry,
In ancient, &c.

The Masons in this happy Land,
Have now reviv'd the ancient Grand,
And the strong *Tuscan* laid,
And the, &c.

Each faithful Brother by a Sign,
Like *Salem's* Sons each other join,
And soon each Order made,
And soon, &c.

Thrice happy blest Fraternity,
Whose Basis is sweet Unity,
And makes us all agree,
And makes, &c.

Kings, Dukes and Lords, to us they are kind,
As we to beggars, when we find
Them skill'd in Masonry,
Them skill'd, &c.

How happy are the ancient Brave,
Who no false Cowan can deceive,
And may they so remain,
And may, &c.

No modern Craftsman e'er did know
What Signs our Master to us show,
Tho' long they strove in vain,
Tho' long, &c.

'The horned Buck and Gallican,
 As th' Monkey imitates the Man,
 Their Clubs do Lodges call,
 Their Clubs, &c.

While ancient Masons know full well,
 No fools like those, amongst them dwell,
 No, no, nor never shall,
 No, no, &c.

My Brethren all take Glafs in Hand,
 And toast our noble Master grand,
 And in full Chorus sing,
 And in, &c.

A Health to ancient Masons free,
 Throughout the Globe where'er they be,
 And so God save the King,
 And so God save the King.

*To all ancient Masons wheresoever dispersed, or op-
 press'd, round the Globe, &c.*

S O N G.

ONCE I was blind and could not see,
 And all was dark around;
 But Providence did pity me,
 And soon a Friend I found;
 Thro' secret Paths my Friend me led;
 Such Paths as Babblers never tread.
 All stumbling Blocks he took away,
 That I might walk secure;
 And brought me long e'er Break of Day,
 To Wisdom's Temple-Door;
 Where there we both Addmittance found,
 To mystic Paths on hallow'd Ground.

Tho'

Tho' haughty in my bold Attempt,
 Blest thoughts did me alarm;
 Which hinted I was not exempt
 (If rash) from double Harm;
 Which quickly stopt my rising Pride,
 And made me trust more to my Guide.

In solemn Pace I was led up.
 And pass'd thro' the bright Dome;
 But soon I was oblig'd to stop,
 'Till I myself made known;
 Then round in ancient Form was brought,
 For to obtain that which I sought.

With humble Heart, in proper Form,
 I listen'd with Good-Will;
 And found, instead of Noise and Storm,
 That all was hush'd and still;
 And soon a heav'nly Sound did hear,
 That quite dispell'd all Doubt and Fear.

The Guardian of this mystic Charm,
 In shining Jewels drest;
 Said, that I need to fear no Harm,
 If faithful was my Breast;
 For tho' to Rogues he was severe,
 No Harm an honest Man need fear.

Bright Wisdom, from his awful Throne,
 Bid Darknes to withdraw;
 No sooner said but it was done,

And then——Great Things I saw;
 But what were they?——I now won't tell,
 But safely in my Breast shall dwell.

Then round and round me did he tie,
 An ancient noble Charm;
 Which future Darknes will defy,
 And ward off Cowans Harm;

With Instruments in Number three,
To learn the Art of GEOMETRY.

*The Heart that conceals, and the Tongue that never
reveals the Secrets of Masonry.*

THE PROGRESS OF MASONRY.

PRAY lend me your Ears, dear Brethren, a while,
Full sober my Sense, tho' joking my Stile;
I sing of such Wonders, unknown to all those
Who flutter in Verse, or who hobble in Prose:
Derry down, down, down derry down,
As all in Confusion the Chaos yet lay,
Ere Evening and Morning had made the first Day;
The unform'd Materials lay tumbling together,
Like so many Dutchmen in thick foggy Weather. &c.
When to this Confusion no End there appear'd,
The Sovereign Mason's Word sudden was heard;
Then teem'd Mother Chaos with maternal Throes,
By which this great Lodge of the World then arose. &c.
Then Earth and the Heavens with Jubilee rung,
And all the Creation of Masonry sung;
When, lo! to complete and adorn the gay Ball,
Old *Adam* was made the Grand Master of all. &c.
But *Satan* met *Eve*, as she was a gadding,
And set her (as since all her Daughters) a madding;
To find out the Secrets of Free-Masonry,
She eat of the Fruit of the forbidden Tree. &c.
Then as she was filled with high-flowing Fancies,
As e'er was fond Girl who deals in Romances;
She thought her with Knowledge sufficiently cramm'd;
And said to her Spouse, *My dear eat, and be d--d.* &c.
But *Adam* astonish'd, like one struck with Thunder,
Beheld her from Head to Foot over with Wonder;

“ Now

" Now you have done this Thing, Madam," said he,
 " For your Sake no Woman Free-Mason shall be." &c.

Now as she bewail'd her in sorrowful Ditty,
 The good Man beheld her, and on her took Pity;
 Free-Masons are tender, so for the sad Dame,
 He made her an Apron to cover her Shame. &c.

Then did they solace in mutual Joys,
 'Till in Process of Time they had two chopping Boys;
 The Priest of the Parish, as Gossips devis'd,
 By Names *Cain* and *Abel*, the Youths circumcised. &c.

Old Father *Seth* next mounts on the Stage,
 In Manners severe, but in Masonry sage;
 He built up two Pillars, that were tall and thick,
 One was made of Stone, and the other of Brick. &c.

On them he engrav'd, with wonderful skill,
 Each liberal Science with Adamant Quill;
 Proportion and Rule he form'd by the Square,
 And directed the Use of all Masonry there. &c.

But soon did Mankind behave past enduring,
 In drinking, in swearing, in fighting, and whoring;
 Then *Jove* arose, and, fierce in his Anger,
 Said, *that he'd suffer such Miscreants no longer.* &c.

Then from their high Windows the Heavens did pour,
 Forty Days and Nights, one continual Shower;

'Till nought cou'd be seen but the Waters around,
 And in this great Deluge most Mortals were drown'd.

Sure ne'er was beheld so dreadful a Sight,
 As the Old World in such a very odd Plight!

For there was to be seen all Animals swimming,
 Men, Monkeys, Priests, Lawyers, Cats, Lapdogs, and
 Women. &c.

There floated a Debtor away from his Duns,
 And next Father Greybeard stark naked midst Nuns;
 Likewise a poor Husband, not minding his Life,
 Contented in drowning to shake off his Wife. &c.

A King

A King and a Cobler next mingled to View,
 And spendthrift young Heirs there were not a few ;
 A Whale and a Dutchman came down with the Tide,
 And a reverend old Bishop by a young Wench's Side.
 But *Noah* being wisest, faithful, and upright,
 He built him an Ark so stout and so tight ;
 Tho' Heaven and Earth seem'd to come together,
 He was safe in his Lodge, and fear'd not the Weather.
 Then after the Flood, like a Brother so true,
 Who still had the Good of the Craft in his View ;
 He delved the Ground and he planted the Vine,
 He form'd a Lodge, aye, and gave his Lodge Wine.
 Let Statesmen toss, tumble, and jumble the Ball,
 We sit safe in our Lodge, and we laugh at them all ;
 Let Bishops wear Lawn-sleeves, and Kings have their
 Ointment,
 Free-Masonry sure is by Heaven's Appointment. &c.
 Now charge, my dear Brethren, and chorus with me :
 A Health to all Masons both honest and free ;
 Nor be less our Duty unto our great King,
 So God bless great *George*, let each Brother sing. &c.

S O N G.

WE have no idle prating,
 Of either Whig or Tory ;
 But each agrees,
 To live at Ease,
 And sing or tell a Story,

C H O R U S.

Fill to him,
 To the Brim,
 Let it round the Table roll :
 The Divine,
 Tells you Wine,
 Cheers the Body and the Soul.

We're

We're always Men of Pleasure;

Despising Pride and Party ;

While Knaves and Fools

Prescribe us Rules,

We are sincere and hearty. *Fill to him, &c.*

If an Accepted Mason

Shou'd talk of high or low Church :

We'll set him down

A shallow Crown,

And understand him no Church. *Fill to him, &c.*

The World is all in Darkness,

About us they conjecture ;

But little think,

A Song and Drink,

Succeed the Masons Lecture. *Fill to him, &c.*

Then Landlord bring a Hoghead,

And in the Corner place it :

'Till it rebound

With hollow Sound,

Each Mason here will face it. *Fill to him, &c.*

To the Memory of him that first planted the Vine.

S O N G.

[Tune, *From the East breaks the Morn.*]

WHEN the Deity's Word

Thro' all Chaos was heard,

And the Universe rose at the Sound ;

Trembling Night skulk'd away,

Bursting Light hail'd the Day,

And the Spheres did in Concert resound.

Then the Grand Architect

In Omnipotence deck'd,

Into Order the Mass did compound :

Deem'd the Sun King of Light,

Crown'd the Moon Queen of Night,

And the Earth with an Atmosphere bound.

Mighty Man then was form'd,
 With five Senses adorn'd,
 Which the noble five Orders expound ;
 With the Birth of the Sun
 Architecture begun,
 And 'till Nature expires 'twill abound.
 Bible, Compass, and Square,
 As our Ensigns we wear,
 The bright Symbols of Wisdom profound ;
 And while these are our Guide,
 Ev'ry Mystery beside,
 As a Foil to our Art will be found.

The Memory of Old —

ROYAL-ARCH SONG.

GOD caus'd great Lights to shine,
 Moving in Orbs divine,
 Which ever shall
 Banish all Darknefs quite,
 With such refulgent Light,
 And from Eternal Night,
 Save Royals All.

SANCTUM, SANCTORUM,
 Triangles——no more of 'em,
 Wisdom's reveal'd ;

Sublimest Arts refin'd,
 Excellent Arches bind !
 No Flaw in Heart or Mind
 Shall be conceal'd.

Few in our Numbers are,
 Therefore in Royal Chair
 Honors abound ;

We will join Hearts and Hand,
 Whilst Truths in Gospel stand,
 None but the Royal Band
 Shall circle round. *We will, &c.*

P R E L U D E.

Sir Timothy Tattle---a Fop.
Level---a Master-Mason.

Enter Level, followed by Sir T. Tattle. speaking.

NAY, but my dear good Brother, why so nice ?
Split me ! but Secresy is grown a Vice ;
You say you've given your Promise---all a Joke,
A Promise, like a Pye-crust, should be broke.
Tell me *your* Secret, I'll tell you a Score,

Level. You Beaux tell every Thing you know, and
more.

But we who walk by Reason's friendly Aid,
Neither betray, or fear to be betray'd.
Nor think it fit that Wisdom's sacred Rules,
To all divulg'd, become the Sport of Fools,
With *these*, thank Heav'n, we seldom are perplex'd.

Sir Tim. Well preach'd good Brother, and without
a Text,

Tho' you won't tell the Secret, I could guess,
If I knew what to make of that strange Dress :
Gloves, Square, and Apron, to be sure they're spruce,
But rather seem too nice for Workmen's Use.
Perhaps, (*pauses*) aye, that will do---you leave your
Spouses,

And at the Lodge conspire to build Card Houses,
There, as at White's, your tedious Vigils keep,
And 'tis Quadrille, or Whist, that murder Sleep :
Subjects, perhaps, of Pleasure's golden Reign,
Mirth is your Business, and the Word Champagne.
Perhaps of Harmony you own the Pow'r,
And sprightly Glees beguile the fleeting Hour ;
Or else around the busy Scandal flies,
And at each Breath a Lady's Honor dies.

N

You

You mark their little Foibles there, and rate them :
 Since you exclude 'em, to be sure you hate 'em.
 If this is all you meet for, *this* you'll see
 In more Perfection at the Coterie :
 But in one Thing we differ much---for there
 In *all our* Joys, the Ladies have a Share :
 At *our* harmonic Meetings they preside,
 And Love, with Wine, the blisful Scene divide.
There dazzling Lights each wond'ring Scene confound,
 And *there* we seem to dance on Fairy-Ground ;
 And *there*

Level. A Moment's Respite, if you can,
And hear how widely you mistake our Plan ;
Know, if in Splendors any Joys you place,
Superior Lights our happy Lodges grace ;
Serenely bright, they lead no Sense astray,
But point to Wisdom's Throne the arduous Way.
Yet think not that we pass the churlish Night,
Without Refreshment---

Sir Tim.

Then I'm in the right.

Level. The moderate Glas with Caution we dispense,
Not to bewilder, but to cheer the Sense.

We Masons aim not to be *more* than *Men*.

Mufic we have too---

Sir Tim.

Then I'm right again.

Level. Yet no loose Strains excite unchaste Desire,
Nor wanton Sounds profane Urania's Lyre:

Chaste as the Muse, the Lessons we are taught,
Nor Cards, nor Scandal, there deserve a Thought.

Sir Tim. No *Cards!* no *Scandal!* now you've
 spoil'd the Whole,

A very pretty Meeting by my Soul !

A modest Set who neither game nor swear,

Egad, I fancy you'll not catch me there.

In search of Joys I vanish to Soho,

But stay---I'll leave one Secret e'er I go ; [*Whispers.*
I find

I find your *Order* suits not Lads of Spirit, [Exit.

Level. For ever welcome to it Men of Merit.

To such of every Clime, of every Station,

We give at once a general Invitation.

As lately, Brethren, from the LODGE I came,

Warm'd with our Royal Order's purest Flame ;

Absoh'd in Thought ;---before my ravish'd Eyes,

I saw the GENIUS, MASONRY, arise ;

A curious hieroglyphic Robe he wore,

And in his Hand the sacred Volume bore :

On one Side was divine ASTREA plac'd,

And soft-ey'd CHARITY the other grac'd ;

HUMANITY, the gen'ral Friend, was there,

And PITY, dropping the pathetic Tear ;

'There too was ORDER ;---there with rosy Mien

Blithe TEMP'rance shone, and white-rob'd TRUTH
was seen.

There with a Key, suspended to his Breast,

SILENCE appeared---his Lips his Finger prest :

With these, soft warbling and instructive Song,

Sweet MUSIC, gaily smiling, tripp'd along.

Wild Laughter, clam'rous Noise, and Mirth ill bred,

The Brood of Folly, at his Presence fled.

The Genius spoke :---" My Son, observe my Train,

" Which of my Order diff'rent Parts explain.

" Look up---Behold the bright ASTREA there,

" She will direct thee how to use the Square ;

" PITY will bid thee grieve, with those who grieve,

" Whilst CHARITY will prompt thee to relieve ;

" Will prompt thee ev'ry Comfort to bestow,

" And draw the Arrow from the Breast of Wo ;

" HUMANITY, will lead to Honor's Goal,

" Give the large Thought, and form the gen'rous Soul ;

" Will bid thee thy fraternal Love expand,

" To Virtue of ALL Faiths,---and ev'ry Land,

" ORDER

" ORDER will kindly teach her Laws of Peace,
 " Which Discord stop, and social Joys encrease ;
 " TEMP' RANCE instruct thee all Excess t'avoid,
 " By which fair Fame is lost, and Health destroy'd ;
 " TRUTH warn thee ne'er to use perfidious Art,
 " And bid thy Tongue be rooted in thy Heart ;
 " SILENCE, direct thee never to disclose,
 " Whate'er thy Brethren in thy Breast repose ;
 " For thee shall MUSIC strike the harmonious Lyre,
 " And whilst she charms thy Ear, Morality inspire,
 " These ALL observe ;---and let your Conduct show,
 " What real Blessings, I on Man bestow."

He said, and disappear'd : and Oh ! may we,
 Who wear this honour'd Badge, accepted, free,
 To ev'ry Grace and Virtue Temples raise,
 And by our useful Works our Order praise.

P R O L O G U E :

Spoken by a BROTHER.

TH O' SLANDER follows wheresoe'er I go,
 To villify the Art she does not know,
 Undaunted (Guilt alone has Cause to fear)
 Cloth'd with this honour'd Badge, I now appear,
 Owing myself a MASON ; at the Name,
 No guilty Redness dyes my Cheek with Shame :
 Let Slander follow ;---I her Darts defy,
 And laugh at sneering Folly's oft-told Lye.
 But what our Order teaches I will show ;
 The Lessons you *must* love---when once you know.
 It always bids us, humbly to adore
 Th' *Almighty Architect* ;---by whose great Pow'r
 The Universe was built ;---to his Decree,
 Which Wisdom ever guides, resign'd to be.

It

It makes us zealous in our Country's Cause,
 True to its Prince, and faithful to its Laws ;
 For ever bids us with the strictest Care,
 To act with all the World upon the Square ;
 Never to publish a frail Neighbour's Shame,
 Or filch away a Brother's honest Name ;
 To be sincere---his Secrets ne'er reveal,
 And him to serve with Fervency and Zeal.
 With true *Philanthropy* it warms our Breast,
 With useful Zeal to succour the Distrest ;
 Bids us shew Mercy when we have the Pow'r,
 And to the houseless Stranger ope the Door ;
 The Naked with warm Vestments to infold,
 And guard the shiv'ring wand'ers from the Cold :
 To feed the Hungry---bid them eat and live,
 And to the thirsty Lip the Cup to give ;
 To visit Wretches tortur'd by Disease,
 Make smooth their Bed, and pour the Balm of Ease.
 The Widow's Tale, the Orphan's Cry to hear,
 And from their Eyes wipe off Affliction's Tear ;
 " To know each Office, each endearing Tie,
 " Of soft-eyed, Heav'n-descended *Charity*."
 Upright it bids us walk ;---to put a Rein
 On sensual Appetites,---and Pride restrain.
 It roots out narrow Notions from the Mind,
 And plants a gen'rous Love for all Mankind ;
 Regards not Modes of Faith, but cries, Unite
 With ALL, who work by the nice Rule of Right ;
 All have one Father ;---all good Men and true,
 In different Roads, the same great End pursue,
 When to the LODGE we go---that happy Place,
 " *There*, faithful Friendship smiles in every Face."
 What tho' our Joys are hid from public View,
 They on *Reflection* please, and must be true.
 " The Lodge the social Virtues fondly love ;
 " *There*, Wisdom's Rules we trace, and so improve :"
There

There we (in moral Architecture skill'd)
 Dungeons for Vice---for Virtue Temples build ;
 " Whilst scepter'd Reason, from her steady Throne,
 " Well pleased surveys us all and makes us one."
There Concord and Decorum bear the Sway,
 And moral Music tunes the instructive Lay :
There on a pleasing Level all appear,
 And Merit only is distinguished *there*.
 Fraternal Love and Friendship *there* increase,
 And decent Freedom reigns, and lasting Peace.
Secrets we have---but those we gladly show
 To *proper Persons*---who apply to know.
 Be not offended, lovely, BEAUTEOUS FAIR,
 That you from MASON'S RITES excluded are ;
 'Tis not because we think you would reveal,
 What we, as MASONS, wish you to conceal,
 But we're afraid (and sure our Fears are true)
 Were you admitted, LOVE would enter too ;
 That Jealousy might then our Hearts inflame,
 And to a RIVAL'S, turn a BROTHER'S Name ;
 Break all our Bonds, annihilate our Joy,
 And soon our ancient Order quite destroy ;
 Be not offended!--we your Sex adore,
 And pay true Homage to your sov'reign Pow'r.
 Thus I, the Lessons which we're taught, have shown,
 Which surely must be lov'd, as soon as known ;
 If, e'er with these our Actions disagree,
 Censure the MEN---but blame not MASONRY :
 We do not blame, when Christians go astray,
 The Light that came from Heav'n, to shew their Way.

E P I



E P I L O G U E :

Spoken by a L A D Y.

O H! pray pardon my Hurry---indeed I'm so heated!
Well---to see with what Insolence Women are
treated!

I protest what this white-apron'd Fellow has said
Has put the whole Epilogue out of my Head :
Good lack! 'twas the fairest, the prettiest Petition,
'That you Masons repeal your old stale Prohibition,
And grant to *us Females* an equal Admission.

"What, shall they (says yon Brute) on our Lodges
intrude,
Whom the Church, and the Bar, and the Senate ex-
clude?"

Struck dumb at this Insult, with Mortification,
Strait hither I flew to give vent to my Passion ;
But *here* each mild Brother wear such a *kind* Face,
That I feel more inclin'd in the Epilogue's Place,
Thus coolly and fairly to argue the Case. }

To these you aver *we* have no Right of Common---
Like the Crown of the French, Fruit forbidden to
Woman :

For the *Church* you object, with (be sure) deep dis-
cerning,

That *we* fail of your Meekness, your Grace, and
your Learning ;---

At the *Bar*---it perhaps may be urg'd that our Clack
Would confound Right with wrong, or turn White
into Black.

You might question *our Conscience* to either Fee pliant,
Or doubt *our* Concern for the Wrongs of a Client.---
In the *Senate*---when Women sit *there* (you will say)
Poor ruin'd Old England may rue the sad Day :

For

For a Title the *SEX MAGNA CHARTA* may barter,
Or the great *BILL OF RIGHTS*, for a Ribbon or
Garter ;

But whilst *Man*, mighty *Man*, at the Bar shall preside,
Guard the Fold of the *Church*, or the State-Rudder
guide,

In Security (doubtless) Religion shall smile,
And *Law* and sweet *Liberty* brighten our Isle,
Yet, O ye select ones, who boast of your Feeling,
Your Charity, Candor, and fair open Dealing,
Ye *MASONS* ! come now for your Reasons, and tell us
Why you from your Order for ever expel us !
Is it some treas'nous Plot that you wickedly dive in ?
No---a Plot would have call'd for fine *Female* Con-
triving.

Or is it for fear we should *blab* all we know !
No---you'll own we *can* keep *some* few Secrets from
you.

Or is it---but hold---I've a Tale in my Head,
('Tis a Story mayhap you have formerly read)
How Sampson was wheedled and teiz'd by his *Wife*,
'Till he gave up his *Secret*, his *Strength*, and his *Life*.
Alas ! if like Delilah, thus we should court ye,
'Till our *PIANO* at last charm you out of your *FORT* ;
Who knows (and I fairly acknowledge my Fears)
But like her we may bring an old House o'er our Ears ?
Then be warn'd, O ye Fair ! Curiosity cease,
Let us leave them their Myst'ries and Secrets in Peace ;
And with Candor confess the Men most to our Mind,
Whom Secresy, Truth, and Fidelity bind,---
The Fruits of their *UNION* our Blessing shall prove,
For the Heart that buds Friendship *must* blossom with
Love.



T H E E N D.